

The **S**acred **M**agic
of
Abramelin the **M**age

Introduction and Book I

Translated by

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INTRODUCTION,
BY
S.L. MAC GREGOR MATHERS.

OWING perhaps to the circumstance that the indispensable "Baedeker" accords only a three or four line notice to the "Bibliothèque de l'Arsenal" – but few English or American visitors to Paris are acquainted with its name, situation, or contents, though nearly all know at least by sight the "Bibliothèque Nationale" and the "Bibliothèque Mazarin".

This "Library of the Arsenal," as it is now called, was founded as a private collection by Antoine René Voyer D'Argenson, Marquis de Paulny; and was first opened to the public on the 9th Floréal, in the fifth year of the French Republic (that is to say, on 28th April, 1797), or just a century ago. This Marquis de Paulny was born in the year 1722, died in 1787, and was successively Minister of War, and Ambassador to Switzerland, to Poland, and to the Venetian Republic. His later years were devoted to the formation of this Library, said to be one of the richest private collections known. It was acquired in 1785 by the Comte D'Artois, and today belongs to the State. It is situated on the right bank of the Seine, in the Rue de Sully, near the river, and not far from the Place de la Bastille, and is known as the "Bibliothèque de l'Arsenal". In round numbers it now possesses 700,000 printed books, and about 8000 manuscripts, many of them being of considerable value.

Among the latter is this Book of the Sacred Magic of Abra-Melin, as delivered by Abraham the Jew unto his son Lamech; which I now give to the public in printed form for the first time.

Many years ago I heard of the existence of this manuscript from a celebrated occultist, since dead; and more recently my attention was again called to it by my personal friend, the well-known French author, lecturer and poet, Jules Bois, whose attention has been for some time turned to occult subjects. My first-mentioned informant told me that it was known both to Bulwer Lytton and Eliphas Levi, that the former had based part of his description of the Sage Rosicrucian Mejnour on that of Abra-Melin, while the account of the so-called Observatory of Sir Philip Derval in the "Strange Story" was to an extent copied from and suggested by that of the Magical Oratory and Terrace, given in the Eleventh Chapter of the Second Book of this present work. Certainly also the manner of instruction applied by Mejnour in "Zanoni" to the Neophyte Glyndon, together with the test of leaving him alone in his abode to go on a short journey and then returning unexpectedly, is closely similar to that employed by Abra-Melin to Abraham, with this difference, that the latter successfully passed through that test, while Glyndon failed. It would also be especially such experiments as those described at length in the Third Book, which the author of the "Strange Story" had in view when he makes Sir Philip Derval in the MS. history of his life speak of certain books describing occult experiments, some of which he had tried and to his surprise found succeed.

This rare and unique manuscript of the Sacred Magic of Abra-Melin, from which the present work is translated, is a French translation from the original Hebrew of Abraham the Jew. It is in the style of script usual at about the end of the seventeenth and beginning of the eighteenth centuries, and is apparently by the same hand as another MS. of the Magic Of Picatrix¹ also in the "Bibliothèque de L'Arsenal". I know of no other existing copy or replica of this Sacred Magic of Abra-Melin, not even in the British Museum, whose

enormous collection of Occult Manuscripts I have very thoroughly studied. Neither have I ever heard by traditional report of the existence of any other copy.² In giving it now to the Public, I feel, therefore, that I am conferring a real benefit upon English and especially American students of Occultism, by placing within their reach for the first time a Magical work of such importance from the Occult standpoint.

The Manuscript is divided into three Books, each with its separate Title Page, surrounded by an ornamental border of simple design, in red and black ink, and which is evidently not intended to be symbolical in the slightest degree, but is simply the work of a conscientious calligraphist wishing to give an appearance of cleanness and completeness to the Title Page.

The wording of each is the same: “Livre Premier (Second or Troisième, as the case may be) de la Sacrée Magie que Dieu donna à Moyse, Aaron, David, Salomon et à d’autres Saints Patriarches et Prophetes qui enseigne la vraye sapience Divine laissée par Abraham à Lamech son Fils traduite de l’hebreu 1458”. I give the translated title at the commencement of each of the Three Books. On the fly-leaf of the original MS. is the following note in the handwriting of the end of the eighteenth century: —

“This Volume contains 3 Books, of which here is the first. — The Abraham and the Lamech, of whom there is here made question, were Jews of the fifteenth century, and it is well known that the Jews of that period possessing the Cabala of Solomon passed for being the best Sorcerers and Astrologers.” Then follows in another and recent hand:—

1 Probably the same as Gio Peccatrix the Magician, the author of many Manuscripts on Magic.

2 Since writing the above, I have heard casually that a copy of at least part, or perhaps of the whole, is said to exist in Holland.

“Volume composed of three parts—

<i>1st part</i>	<i>102 pages.</i>
<i>2nd</i>	<i>194</i>
<i>3rd</i>	<i>117</i>
	<hr/>
	<i>413</i>

June, 1883.”

The style of the French employed in the text of the MS. is somewhat vague and obscure, two qualities unhappily heightened by the almost entire absence of any attempt at punctuation, and the comparative rarity of paragraphic arrangement. Even the full stop at the close of a sentence is usually omitted, neither is the commencement of a fresh one marked by a capital letter. The following example is taken from near the end of the Third Book; “Cest pourquoy la premiere chose que tu dois faire principalement ates esprits familiers sera de leur commander de ne tedire jamais aucune chose deuxmemes que lorsque tu les interrogeras amoins queles fut pour taverir des choses qui concerne ton utilite outon prejudice parceque situ ne leur limite pas leparler ils tediront tant etdesi grandes choses quilst ofusquiron lentendement et tu ne scaurois aquoy tentenir desorte que dans la confusion des choses ils pourroient te faire prevariquer ettefaire tomber dans des erreurs irreparables ne te fais jamais prier en aucune chose ou tu pourras aider et seccourir tonprochain et nattends pas quil tele demande mais tache descavoir afond,” etc. This extract may be said to give a fair idea of the average quality of the French. The style, however, of the First Book is much more colloquial than that of the Second and Third, it being especially addressed by Abraham to Lamech, his son, and the second person singular being employed throughout it. As some English readers may be ignorant of the fact, it is perhaps as well here to remark that in French “tu,” thou, is only used between very intimate friends and relations, between husband and wife lovers, etc.; while “vous,” you, is the more usual mode of address to the world in general. Again, in sacred books, in prayers, etc., “vous” is used, where we employ “thou” as having a more solemn sound than “tu”. Hence the French verb “tutoyer,” = “to be very familiar with, to be on extremely friendly terms with any one, and even to be insolently familiar”. This First Book contains advice concerning Magic, and a description of Abraham’s Travels and experiences, as well as a mention of the many marvellous works he had been able to accomplish by means of this system of Sacred Magic. The Second and Third Books (which really contain the Magic of Abra-Melin, and are practically based on the two MSS. entrusted by him to Abraham, the Jew, but with additional comments by the latter) differ in style from the former, the phraseology is quaint and at times vague, and the second person plural, “vous,” is employed for the most part instead of “tu”.

The work may then be thus roughly classified:

First Book: = Advice and Autobiography; both addressed by the Author to his son Lamech.

Second Book: = General and complete description of the means of obtaining the Magical Powers desired.

Third Book: = The application of these Powers to produce an immense number of Magical results.

Though the chapters of the Second and Third Books have special headings in the actual text, those of the First Book have none; wherefore in the "Table of Contents" I have supplemented this defect by a careful analysis of their subject matter.

This system of Sacred Magic Abraham acknowledges to have received from the Mage Abra-Melin; and claims to have himself personally and actually wrought most of the wonderful effects described in the Third Book, and many others besides.

Who then was this Abraham the Jew? It is possible, though there is no mention of this in the MS., that he was a descendant of that Abraham the Jew who wrote the celebrated Alchemical work on twenty-one pages of bark or papyrus, which came into the hands of Nicholas Flamel, and by whose study the latter is said eventually to have attained the possession of the "Stone of the Wise". The only remains of the Church of Saint Jacques de la Boucherie which exists at the present day, is the tower, which stands near the Place du Châtelet, about ten minutes' walk from the Bibliothèque de l'Arsenal; and there is yet a street near this tower which bears the title of "Rue Nicolas Flamel," so that his memory still survives in Paris, together with that of the Church close to which he lived, and to which, after the attainment of the Philosopher's Stone, he and his wife Pernelle caused a handsome peristyle to be erected.

From his own account, the author of the present work appears to have been born in A.D. 1362, and to have written this manuscript for his son, Lamech, in 1458, being then in his ninety-sixth year. That is to say, that he was the contemporary both of Nicholas Flamel and Pernelle, and also of the mystical Christian Rosenkreutz, the founder of the celebrated Rosicrucian Order or Fraternity in Europe. Like the latter, he appears to have been very early seized with the desire of obtaining Magical Knowledge; like him and Flamel, he left his home and travelled in search of the Initiated Wisdom; like them both, he returned to become a worker of wonders. At this period, it was almost universally believed that the Secret Knowledge was only really obtainable by those who were willing to quit their home and their country to undergo dangers and hardships in its quest; and this idea even obtains to an extent in the present day. The life of the late Madame Blavatsky is an example in point.

This period in which Abraham the Jew lived was one in which Magic was almost universally believed in, and in which its Professors were held in honour; Faust (who was probably also a contemporary of our author), Cornelius Agrippa, Sir Michael Scott, and many others I could name, are examples of this, not to mention the celebrated Dr. Dee in a later age. The history of this latter Sage, his association with Sir Edward Kelly, and the part he took in the European politics of his time are too well known to need description here.

That Abraham the Jew was not one whit behind any of these Magicians in political influence, is evident to any one who peruses this work. He stands a dim and shadowy figure behind the tremendous complication of central European upheaval at that terrible and instructive epoch; as Adepts of his type always appear and always have appeared upon the theatre of history in great crises of nations. The age which could boast simultaneously three rival claimants to the direction of two of the greatest levers of the society of that era – the Papacy and the Germanic Empire – when the jealousies of rival Bishoprics, the overthrow of Dynasties, the Roman Church shaken to her foundations, sounded in Europe the tocsin of that

fearful struggle which invariably precedes social reorganisation, that wild whirlwind of national convulsion which engulfs in its vortex the civilisation of a yesterday, but to prepare the reconstitution of a morrow. The enormous historical importance of such men as our Author is always underrated, generally doubted; notwithstanding that like the writing on the wall at Belshazzar's feast, their manifestation in the political and historical arena is like the warning of a Mene, Mene Tekel, Upharsin, to a foolish and undiscerning world.

The full and true history of any Adept could only be written by himself, and even then, if brought before the eyes of the world at large, how many persons would lend credence to it? and even the short and incomplete statement of the notable events of our Author's life contained in the First Book, will be to most readers utterly incredible of belief. But what must strike all alike is the tremendous faith of the man himself, as witnessed by his many and dangerous journeyings for so many years through wild and savage regions and places difficult of access even in our own day with all the increased facilities of transit which we enjoy. This faith at length brought him its reward; though only at the moment when even he was becoming discouraged and sick at heart with disappointed hope. Like his great namesake, the forefather of the Hebrew race, he had not in vain left his home, his "Ur of the Chaldees," that he might at length discover that Light of Initiated Wisdom, for which his soul had cried aloud within him for so many years. This culmination of his wanderings was his meeting with Abra-Melin, the Egyptian Mage. From him he received that system of Magical instruction and practice which forms the body of the Second and Third Books of this work.

In the Manuscript original this name is spelt in several different ways, I have noted this in the text wherever it occurs. The variations are: Abra-Melin, Abramelin, Abramelim, and Abraha-Melin. From these I have selected the orthography Abra-Melin to place on the title page, and I have adhered to the same in this Introduction.

As far as can be gathered from the text, the chief place of residence of Abraham the Jew after his travels was Würzburg, or, as it was called in the Middle Ages, "Herbipolis". He appears to have married his cousin, and by her to have had two sons, the elder, named Joseph, whom he instructed in the Mysteries of the Holy Qabalah, and Lamech, the younger, to whom he bequeaths this system of Sacred Magic as a legacy, and to whom the whole of the First Book is addressed. He speaks further of three daughters, to each of whom he gave 100,000 golden florins as a dowry. He expressly states that he obtained both his wife, and a treasure of 3,000,000 golden florins, by means of some of the Magical Operations described in the Third Book. He further admits that his first inclination to Qabalistical and Magical studies was owing to certain instructions in the Secrets of the Qabalah, which he received when young from his father, Simon; so that after the death of the latter his most earnest desire was to travel in search of an Initiated Master.

To the sincere and earnest student of Occultism this work cannot fail to be of value, whether as an encouragement to that most rare and necessary quality, unshaken faith; as an aid to his discrimination between true and false systems of Magic; or as presenting an assemblage of directions for the Production of Magical effects, which the Author of the book affirms to have tried with success.

Especially valuable are the remarks of Abraham the Jew on the various Professors of the "Art which none may name" in the course of his wanderings and travels; the account of the many wonders he worked; and, above all, the careful classification of the Magical Experiments in the Third Book, together with his observations and advice thereon.

Not least in interest are the many notable Persons of that age for or against whom he performed marvels: The Emperor Sigismund of Germany: Count Frederic the Quarreller: the Bishop of his city (probably either John I., who began the foundation of the Würzburg University in 1403 with the authorisation of Pope Boniface IX., or else Echter von Mespelbrunn, who completed the same noble work): the Count of Warwick: Henry VI. of England: the rival Popes – John XXIII., Martin V., Gregory XII., and Benedict XIII.: the Council of Constance: the Duke of Bavaria: Duke Leopold of Saxony: the Greek Emperor, Constantine Palaeologos: and probably the Archbishop Albert of Magdeburg: and also some of the Hussite Leaders – a roll of names celebrated in the history of that stirring time.

Considering the era in which our Author lived, and the nation to which he belonged, he appears to have been somewhat broad in his religious views; for not only does he insist that this Sacred system of Magic may be attained by any one, whether Jew, Christian, Mahometan, or Pagan, but he also continually warns Lamech against the error of changing the religion in which one has been brought up; and he alleges this circumstance as the reason of the occasional failures of the Magician Joseph of Paris (the only other person he mentions besides himself and Abra-Melin who was acquainted with this particular system of Magic), namely that having been brought up a Christian, he had renounced that faith and become a Jew. At first sight it does not seem clear from the Occult point of view what particular Occult disadvantage should be attached to such a line of action. But we must remember, that in his age, the conversion to another religion invariably meant an absolute, solemn and thorough renunciation and denial of any truth in the religion previously professed by the convert. Herein would be the danger, because whatever the errors, corruption, or mistakes in any particular form of religion, all are based on and descended from the acknowledgment of Supreme Divine Powers. Therefore to deny any religion (instead of only abjuring the mistaken or erroneous parts thereof) would be equivalent to denying formally and ceremonially the truths on which it was originally founded; so that whenever a person having once done this should begin to practise the Operations of the Sacred Magic, he would find himself compelled to affirm with his whole will-force those very formulas which he had at one time magically and ceremonially (though ignorantly) denied; and whenever he attempted to do this, the occult Law of Reaction would raise as a Ceremonial Obstacle against the effect which he should wish to produce, the memory of that Ceremonial Denial which his previous renunciation had firmly sealed in his atmosphere. And the force of this would be in exact proportion to the manner and degree in which he had renounced his former creed. For of all hindrances to Magical action, the very greatest and most fatal is unbelief, for it checks and stops the action of the Will. Even in the commonest natural operations we see this. No child could learn to walk, no student could assimilate the formulas of any science, were the impracticability and impossibility of so doing the first thing in his mind. Wherefore it is that all Adepts and Great Teachers of Religion and of Magic have invariably insisted on the necessity of faith.

But though apparently more broad in view in admitting the excellence of every religion, unfortunately he shows the usual injustice to and jealousy of women which has

distinguished men for so many ages, and which as far as I can see arises purely and simply from an innate consciousness that were women once admitted to compete with them on any plane without being handicapped as they have been for so many centuries, the former would speedily prove their superiority, as the Amazons of old did; which latter (as the writings even of their especial enemies, the Greeks, unwillingly admit) when overcome, were conquered by superior numbers, not by superior valour. However, Abraham the Jew grudgingly admits that the Sacred Magic may be attained by a virgin, while at the same time dissuading any one from teaching it to her! The numerous advanced female occult students of the present day are the best answer to this.

But notwithstanding the forementioned shortcomings, his advice on the manner of using Magical Power, when acquired, to the honour of God, the welfare and relief of our neighbour, and for the benefit of the whole Animate Creation, is worthy of the highest respect; and no one can peruse it without feeling that his highest wish was to act up to his belief.

His counsel, however, of a retired life after attaining Magical Power by his system (I do not speak of the retirement during the six months' preparation for the same) is not borne out by his own account of his life, wherein we find him so constantly involved in the contests and convulsions of the time. Also, however much the life of a hermit or anchorite may appear to be advocated, we rarely, if ever, find it followed by those Adepts whom I may perhaps call the initiated and wonderworking medium between the Great Concealed Adepts and the Outer World. An example of the former class we may find in our Author, an example of the latter in Abra-Melin.

The particular scheme or system of Magic advocated in the present work is to an extent "sui generis," but to an extent only. It is rather the manner of its application which makes it unique. In Magic, that is to say, the Science of the Control of the Secret Forces of Nature, there have always been two great schools, the one great in Good, the other in Evil; the former the Magic of Light, the latter that of Darkness; the former usually depending on the knowledge and invocation of the Angelic natures, the latter on the method of evocation of the Demonic races. Usually the former is termed White Magic, as opposed to the latter, or Black Magic.

The invocation of Angelic Forces, then, is an idea common in works of Magic, as also are the Ceremonies of Pact with and submission to the Evil Spirits. The system, however, taught in the present work is based on the following conception: (α) That the Good Spirits and Angelic Powers of Light are superior in power to the Fallen Spirits of Darkness. (β) That these latter as a punishment have been condemned to the service of the Initiates of the Magic of Light. (This Idea is to be found also in the Koran or, as it is frequently and perhaps more correctly written, "Qur-an".) (γ) As a consequence of this doctrine, all ordinary material effects and phenomena are produced by the labour of the Evil Spirits under the command usually of the Good. (δ) That consequently whenever the Evil Demons can escape from the control of the Good, there is no evil that they will not work by way of vengeance. (ε) That therefore sooner than obey man, they will try to make him their servant, by inducing him to conclude Pacts and Agreements with them. (ς) That to further this project, they will use every means that offers to obsess him. (η) That in order to

become an Adept, therefore, and dominate them; the greatest possible firmness of will, parity of soul and intent, and power of self-control is necessary. (Θ) That this is only to be attained by self-abnegation on every plane. (Ι) That man, therefore, is the middle nature, and natural controller of the middle nature between the Angels and the Demons, and that therefore to each man is attached naturally both a Guardian Angel and a Malevolent Demon, and also certain Spirits that may become Familiars, so that with him it rests to give the victory unto the which he will. (Κ) That, therefore, in order to control and make service of the Lower and Evil, the knowledge of the Higher and Good is requisite (i.e., in the language of the Theosophy of the present day, the knowledge of the Higher Self).

From this it results that the magnum opus propounded in this work is: by purity and self-denial to obtain the knowledge Of and conversation with one's Guardian Angel, so that thereby and thereafter we may obtain the right of using the Evil Spirits for our servants in all material matters. This, then, is the system of the Secret Magic of Abra-Melin, the Mage, as taught by his disciple Abraham the Jew; and elaborated down to the smallest points.

Except in the professed Black Magic Grimoires, the necessity of the invocation of the Divine and Angelic Forces to control the Demons is invariably insisted upon in the operations of evocation described and taught in mediaeval Magical Manuscripts and published works. So that it is not so much, as I have before said, this circumstance, as the mode of its development by the Six Moons' preparation, which is unusual; while again, the thorough and complete classification of the Demons with their offices, and of the effects to be produced by their services, is not to be found elsewhere.

Apart from the interest attaching to the description of his travels, the careful manner in which Abraham has made note of the various persons he had met professing to be in the possession of Magical powers, what they really could do and could not do, and the reasons of the success or failure of their experiments, has a particular value of its own.

The idea of the employment of a Child as Clairvoyant in the invocation of the Guardian Angel is not unusual; for example, in the "Mendal," a style of Oriental Divination familiar to all readers of Wilkie Collins' novel, "The Moonstone," ink is poured into the palm of a Childs hand, who, after certain mystical words being recited by the Operator, beholds visions clairvoyantly therein. The celebrated evocation at which the great Mediaeval Sculptor, Benvenuto Cellini, is said to have assisted, also was in part worked by the aid of a Child as Seer. Cagliostro³ also is said to have availed himself of the services of Children in this particular. But for my part I cannot understand the imperative necessity of the employment of a Child in the Angelic evocation, if the Operator be pure in mind, and has developed the clairvoyant faculty which is latent in every human being, and which is based on the utilisation of the thoughtvision. This thought-vision is exercised almost unconsciously by everyone in thinking of either a place, person, or thing, which they know well; immediately, coincident with the thought, the image springs before the mental sight; and it is hut the conscious and voluntary development of this which is the basis of what is commonly called clairvoyance. Among the Highlanders of Scotland, the faculty, as is well known, is of common manifestation; and the English it is usually spoken of as "by Second-Sight".

Unfortunately, like far too many modern Occultists, Abraham the Jew shows a marked intolerance of Magical systems differing from his own; even the renowned name of Petrus di Abano⁴ is not sufficient to save the "Heptameron or Magical Elements" from condemnation in the concluding part of the Third Book. Works on Magic, Written Conjurations, Pentacles, Seals, and Symbols, the employment of Magical Circles, the use of any language but one's mother tongue, appear at first sight to be damned wholesale, though on a more careful examination of the text I think we shall find that it is rather their abuse through ignorance of their meaning which he intends to decry, than their intelligent and properly regulated use.

It will be well here to carefully examine these points from the occult standpoint of an Initiate, and for the benefit of real students.

Abraham in several places insists that the basis of this system of Sacred Magic is to be found in the Qabalah. Now, he expressly states that he has instructed his eldest son, Joseph, herein as being his right by primogeniture, even as he himself had received somewhat of Qabalistic instruction from his father, Simon. But this system of Magic he bequeaths to his younger son, Lamech, expressly as a species of recompense to him for not being taught the Qabalah, his status as a younger son being apparently a serious traditional disqualification. This being so, the reason is evident why he warns Lamech against the use of certain Seals, Pentacles, incomprehensible words, etc.; because most of these being based on the secrets of the Qabalah, their use by a person ignorant hereof might be excessively dangerous through the not only possible but Probable Perversion of the Secret Formulas therein contained. Any advanced student of Occultism who is conversant with Mediaeval works on Magic, whether MS. or printed, knows the enormous and incredible number of errors in the Sigils, Pentacles, and Hebrew or Chaldee Names, which have arisen from ignorant transcription and reproduction; this being carried to such an extent that in some cases the use of the distorted formulas given would actually have the effect of producing the very opposite result to that expected from them. (I have commented at length on this subject in my notes to the "Key of Solomon," published by me a few years ago.) Wherefore Abraham the Jew it appears to me, in his anxiety to save his son from dangerous errors in Magical working, has preferred to endeavour to fill him with contempt for any other systems and methods of operation than the one here laid down. For also besides the unintentional perversions of Magical Symbols I have above mentioned, there was further the circumstance not only possible but probable of the many Black Magic Grimoires falling into his hands, as they evidently had into Abraham's, the Symbols in which are in many cases intentional perversions of Divine Names and Seals, so as to attract the Evil Spirits and repel the Good.

³ See Appendix B.

⁴ Born about 1250.

For the Third Book of this work is crowded with Qabalistic Squares of Letters, which are simply so many Pentacles, and in which the Names employed are the very factors which make them of value. Among them we find a form of the celebrated Sator, Arepo, Tenet, Opera, Rotas, which is one of the Pentacles in the “Key of Solomon”. Abraham's formula is slightly different: —

S	A	L	O	M
A	R	E	P	O
L	E	M	E	L
O	P	E	R	A
M	O	L	A	S

and is to be used for obtaining the love of a maiden.

The Pentacle in my “Key of Solomon the King” is classed under Saturn, while the above is applied to the nature of Venus. I give the Hebrew form (see Appendix A, Table of Hebrew and Chaldee Letters) of Equivalents:

Sh	A	T	V	R
A	R	H	P	V
T	H	N	H	T
V	P	H	R	A
R	V	T	A	Sh

Or in Latin Letters:

S	A	T	O	R
A	R	E	P	O
T	E	N	E	T
O	P	E	R	A
R	O	T	A	S

In the “Key of Solomon” it is (as being a Pentacle) inscribed within a double circle, wherein is written the following versicle from Psalm lxxii., v. 8 “His dominion shall be also from the one sea unto the other, and from the flood unto the world’s end”. In the Hebrew, this versicle consists of exactly twenty five letters, the number of the letters of the square. It will be at once noticed that both this form and that given by Abraham the Jew are perfect examples of double Acrostics, that is, that they read in every direction, whether horizontal or perpendicular, whether backwards or forwards. But the form given as a Pentacle in the “Key of Solomon the King” is there said to be of value in adversity, and for repressing the Pride of the Spirits.

This example therefore shows clearly that it is not so much the use of Symbolic Pentacles that Abraham is opposed to, as their ignorant perversions and inappropriate use.

It is also to be observed, that while many of the Symbolic Squares of Letters of the Third Book present the nature of the double Acrostic, there are also many which do not, and in the case of a great number the letters do not fill up the square entirely, but are arranged somewhat in the form of a gnomon, etc. Others again leave the centre part of the square blank.

In Appendix C⁵ to the Introduction I will, for the sake of comparison, give some examples of Angelic invocation taken from other sources.

Abraham the Jew repeatedly admits, as I have before urged, that this particular System of the Sacred Magic of Abra-Melin has its Basis in the Qabalah. It is well to examine what is here meant. The Qabalah itself is divided into many parts; the great bulk of it is of a mystic doctrinal nature, giving the inner Occult meaning of the Jewish Sacred Writings. Also it employs the numerical values of the Hebrew Letters, to draw analogies between words, the total numerical value of whose letters is the same; this branch alone is a most complicated study, and it will be foreign to our purpose to go into it here; the more so as my work, the “Kabbalah Unveiled,” treats at length of all these points. The so-called Practical Qabalah is the application of the mystic teachings to the production of Magical effects. For the classification of Divine and Angelic Names; of Hosts and Orders of Angels, Spirits and Demons; of Particular Names of Archangels, Angels, Intelligences, and Demons, is to be found carried out even to minute detail in the Qabalah, so that the knowledge hereof can give a critical appreciation of the correspondences, sympathies, and antipathies obtaining in the Invisible World. Therefore what Abraham means is, that this system of Sacred Magic is thoroughly reliable, because correct in all its attributions, and that this being so, there is no chance of the Operator using Names and Formulas on wrong occasions and in error.

But also it is notable that Abraham the Jew (probably again with the intent of confusing Lamech as little as possible) speaks only of two great classes of Spirits: the Angels and the Devils; the former to control, the latter to be controlled; and leaves entirely out of consideration, or rather does not describe that vast race of beings, the Elemental Spirits, who in themselves comprise an infinitude of various divisions of classification, some of these being good, some evil, and a great proportion neither the one nor the other. Evidently, also, many of the results proposed to be attained in the Third Book, would imply the use of

⁵ See Appendix C, “Examples of Angelic Invocation”

the Elemental Spirits rather than that of the Demons. No advanced Adept, such as Abraham evidently was, could possibly be ignorant of their existence, power, and value; and we are therefore forced to conclude either that he was unwilling to reveal this knowledge to Lamech; or, which is infinitely more probable, that he feared to confuse him by the large amount of additional instruction which would be necessary to make him thoroughly understand their classification, nature, and offices. This latter line of action would be the less imperative, as the correctness of the symbols of the Third Book would minimise chances of error; and what Abraham is undertaking to teach Lamech, is how to arrive at practical Magical results; rather than the Secret Wisdom of the Qabalah.

It is entirely beyond the scope of this Introduction for me to give here any lengthy dissertation on the natures, good or evil, of Spiritual beings. I will, therefore, only state briefly and concisely the principal differences between Angels, Elementals, and Devils.

We may then conclude that Angels, though themselves divided into numerous orders and classes, possess generally the following characteristics: That they are entirely good in nature and operation, the conscient administrators of the Divine Will upon the plane of the material universe; that they are responsible, not irresponsible agents, and therefore capable of fall; and that they are independent of the currents of the infinite Secret Forces of Nature, and can therefore act beyond them, though their classification and qualities will cause them to be more sympathetic with certain among these forces than with the rest, and this in varying degree. Also that they are superior in power to Men, Spirits, Elementals, and Devils.

The Elementals on the other hand, though consisting of an infinitude of classes, are the Forces of the Elements of Nature, the administrators of the currents thereof; and can therefore never act beyond and independently of their own particular currents. In a sense, therefore, they are irresponsible for the action of a current as a whole, though responsible for the part thereof in which they immediately act. Therefore also they are at the same time subject to the general current of the Force, wherein they live, move, and have their being; though superior to the immediate and particular part of it which they direct. Such races, superior to man in intuition, and magical powers; inferior to him in other ways; superior to him in their power in a particular current of an Element; inferior to him in only partaking of the nature of that one Element; are of necessity to be found constantly recurring in all the Mythologies of Antiquity. The Dwarfs and Elves of the Scandinavians; the Nymphs, Hamadryads, and Nature Spirits of the Greeks; the Fairies good and bad of the legends dear to our childish days the host of Mermaids, Satyrs, Fauns, Sylphs, and Fays; the Forces intended to be attracted and propitiated by the Fetishes of the Negro-Race; are for the most part no other thing than the ill-understood manifestations of this great class, the Elementals. Among these, some, as I have before observed, are good; such are the Salamanders, Undines, Sylphs, and Gnomes, of the Rosicrucian Philosophy; many are frightfully malignant, delighting in every kind of evil, and might easily be mistaken for Devils by the uninitiated, save that their power is less; a great proportion are neither good nor evil, irrationally working either; just as a monkey or a parrot might act; in fact such closely resemble animals in their nature, and especially combinations of animals, in which forms distorted and mingled, would lie their symbolic manifestation. Another very large class, would not act irrationally in this manner; but with intent, only always following the predominant force either good or evil in their then entourage; a spirit of this kind, for example, attracted into an assembly of good persons would endeavour to excite their ideas

towards good; attracted among evil-minded persons would incite them mentally to crime. Among how many criminals is not their only excuse that they “thought they kept hearing something telling them to commit the crime”! Yet these suggestions would not always arise from Elementals alone, but frequently from the depraved astral remnants of deceased evil persons.

Devils, on the other hand, are far more powerful than Elementals, but their action for Evil is parallel to that of the Good Angels for Good; and their malignancy is far more terrible than that of the Evil Elementals, for not being, like them, subjected to the limits of a certain current, their sphere of operation extends over a far greater area; while the Evil they commit is never irrational or mechanical, but worked with full consciousness and intent.

I do not agree entirely with the manner of behaviour, advised by Abraham towards the Spirits; on the contrary, the true Initiates have always maintained that the very greatest courtesy should be manifested by the Exorciser, and that it is only when they are obstinate and recalcitrant that severer measures should be resorted to; and that even with the Devils we should not reproach them for their condition; seeing that a contrary line of action is certain to lead the Magician into error. But, perhaps, Abraham has rather intended to warn Lamech against the danger of yielding to them in an Exorcism even in the slightest degree.

The word “Demon” is evidently employed in this work almost as a synonym of Devil; but, as most educated people are aware, it is derived from the Greek “Daimon,” which anciently simply meant any Spirit, good or bad.

A work filled with suggestive Magical references is the well-known “Arabian Nights,” and it is interesting to notice the number of directions in the Third Book of this work for producing similar effects to those there celebrated.

For example, the ninth chapter of the Third Book gives the symbols to be employed for changing human beings into animals, one of the commonest incidents in the “Arabian Nights,” as in the story of the “first old man and the hind,” that of the “three Calendars and the five ladies of Bagdad,” that of “Beder and Giauhare,” etc., etc.; as distinct from the voluntary transformation of the Magician into another form, as exemplified in the “story of the Second Calendar,” the symbols for which are given in the twenty-first chapter of our Third Book.

Again these chapters will recall to many of my readers the extraordinary magical effects which Faust is said to have produced; who, by the way, as I have before remarked, was in all probability contemporary with Abraham the Jew.

But the mode of their production as given in this work is not the Black Magic of Pact and Devil-worship, against which our Author so constantly inveighs, but instead a system of Qabalistic Magic, similar to that of the “Key of Solomon the King” and the “Clavicles of Rabbi Solomon,” though differing in the circumstance of the prior invocation of the Guardian Angel once for all, while in the works I have just mentioned the Angels are invoked in each Evocation by means of the Magical Circle. Such works as these, then, and their like, it could not be the intention of Abraham to decry, seeing that like his system they are founded on the Secret Knowledge of the Qabalah; as this in its turn was derived from

that mighty scheme of Ancient Wisdom, the Initiated Magic of Egypt. For to any deep student at the same time of the Qabalah and of modern Egyptology, the root and origin of the former is evidently to be sought in that country of Mysteries, the home of the Gods whose symbols and classification formed so conspicuous a part of the Sacred Rites; and from which even to the present day, so many recipes of Magic have descended. For we must make a very careful distinction between the really Ancient Egyptian Magic, and the Arabian ideas and traditions prevailing in Egypt in recent times. I think it is the learned Lenormant who points out in his work on Chaldean Magic, that the great difference between this and the Egyptian was that the Magician of the former School indeed invoked the Spirits, but that the latter allied himself with and took upon himself the characters and names of the Gods to command the Spirits by, in his Exorcism; which latter mode of working would not only imply on his part a critical knowledge of the nature and power of the Gods; but also the affirmation of his reliance upon them, and his appeal to them for aid to control the forces evoked; in other words, the most profound system of White Magic which it is possible to conceive.

The next point worthy of notice is what Abraham urges regarding the preferability of employing one's mother tongue both in prayer and evocation; his chief reason being the absolute necessity of comprehending utterly and thoroughly with the whole soul and heart, that which the lips are formulating. While fully admitting the necessity of this, I yet wish to state some reasons in favour of the employment of a language other than one's own. Chief, and first, that it aids the mind to conceive the higher aspect of the Operation; when a different language and one looked upon as sacred is employed, and the phrases in which do not therefore suggest matters of ordinary life. Next, that Hebrew, Chaldee, Egyptian, Greek, Latin, etc., if properly pronounced are more sonorous in vibration than most modern languages, and from that circumstance can suggest greater solemnity. Also that the farther a Magical Operation is removed from the commonplace, the better. But I perfectly agree with Abraham, that it is before all things imperative that the Operator should thoroughly comprehend the import of his Prayer or Conjunction. Furthermore the words in these ancient languages imply "formulas of correspondences" with more ease than those of the modern ones.

Pentacles and Symbols are valuable as an equilibrated and fitting basis for the reception of Magical force; but unless the Operator can really attract that force to them, they are nothing but so many dead, and to him worthless, diagrams. But used by the Initiate who fully comprehends their meaning, they become to him a powerful protection and aid, seconding and focussing the workings of his Will.

At the risk of repeating what I have elsewhere said, I must caution the Occult student against forming a mistaken judgment from what Abraham the Jew says regarding the use of Magic Circles and of Licensing the Spirits to Depart. It is true that in the Convocation of the Spirits as laid down by him, it is not necessary to form a Magic Circle for defence and protection; but why? — Because the whole group of the Bedchamber, Oratory, and Terrace, are consecrated by the preparatory Ceremonies of the previous Six Moons; so that the whole place is protected, and the Magician is, as it were, residing constantly within a Magic Circle. Therefore also the Licensing to Depart may be to a great extent dispensed with because the Spirits cannot break into the consecrated limit of the periphery of the walls of the house. But let the worker of ordinary Evocations be assured that were this not so, and the Convocation

was performed in an unconsecrated place, without any Magical Circle having been traced for defence, the invocation to visible appearance of such fearful Potencies as Amaymon, Eryn, and Beelzebub, would probably result in the death of the Exorcist on the spot; such death presenting the symptoms of one arising from Epilepsy, Apoplexy, or Strangulation, varying with the conditions obtaining at the time. Also the Circle having been once formed, let the Evocator guard carefully against either passing, or stooping, or leaning beyond, its limits during the progress of the Exorcism, before the license to depart has been given. Because that, even apart from other causes, the whole object and effect of the Circle working, is to create abnormal atmospheric conditions, by exciting a different status of force within the Circle to that which exists without it; so that even without any malignant occult action of the Spirits, the sudden and unprepared change of atmosphere will seriously affect the Exorciser in the intensely strained state of nervous tension he will then be in. Also the License to Depart should not be omitted, because the Evil Forces will be only too glad to revenge themselves on the Operator for having disturbed them, should he incautiously quit the Circle without having previously sent them away, and if necessary even forced them to go by contrary conjurations.

I do not share Abraham's opinion as to the necessity of withholding the Operation of this Sacred Magic from a Prince or Potentate. Every great system of Occultism has its own Occult Guards, who will know how to avenge mistaken tampering therewith.

At the risk of repeating myself I will once more earnestly caution the Student against the dangerous automatic nature of certain of the Magical Squares of the Third Book; for, if left carelessly about, they are very liable to obsess sensitive persons, children, or even animals.

Abraham's remarks concerning the errors of Astrology in the common sense, and of the attribution of the Planetary Hours are worthy of careful note. Yet I have found the ordinary attribution of the Planetary Hours effective to an extent.

In all cases where there is anything difficult or obscure in the text, I have added copious explanatory notes; so many indeed as to form a species of commentary in parts. Especially have those on the Names of the Spirits cost me incredible labour, from the difficulty of identifying their root-forms. The same may be said of those on the Symbols of the Third Book.

Wherever I have employed parentheses in the actual text, they shew certain words or phrases supplied to make the meaning clearer.

In conclusion I will only say that I have written this explanatory Introduction purely and solely as a help to genuine Occult students; and that for the opinion of the ordinary literary critic who neither understands nor believes in Occultism, I care nothing.

87 Rue Mozart, Auteuil, Paris.

	Sound or Power	Hebrew and Chaldee Letters	Numerical Value*	How expressed in this work by Roman letters	Hebrew Name of Letter	Signification of Name
1	<i>a</i> (soft breathing)	א	1	A	Aleph	Ox, also Duke, or Leader
2	<i>b, bb</i> (<i>v</i>)	ב	2	B	Beth	House
3	<i>g</i> (hard), <i>gh</i>	ג	3	G	Gimel	Camel
4	<i>d, db</i> (flat <i>th</i>)	ד	4	D	Daleth	Door
5	<i>h</i> (rough breathing)	ה	5	H	Hé	Window
6	<i>v, u, o</i>	ו	6	V	Vau	Peg, Nail
7	<i>z, dz</i>	ז	7	Z	Zayin	Weapon, Sword
8	<i>ch</i> (guttural)	ח	8	CH	Cheth	Enclosure, Fence
9	<i>t</i> (strong)	ט	9	T	Teth	Serpent
10	<i>i, y</i> (as in <i>yes</i>)	י	10	I	Yod	Hand
11	<i>k, kb</i>	כ Final = ך	20 Final = 500	K	Kaph	Palm of the Hand
12	<i>l</i>	ל	30	L	Lamed	Ox-Goad
13	<i>m</i>	מ Final = ם	40 Final = 600	M	Mem	Water
14	<i>n</i>	נ Final = ן	50 Final = 700	N	Nun	Fish
15	<i>s</i>	ס	60	S	Samekh	Prop, Support
16	<i>o, aa, ng</i> (guttural)	ע	70	O	Ayin	Eye
17	<i>p, ph</i>	פ Final = ף	80 Final = 800	P	Pé	Mouth
18	<i>ts, tz, j</i>	צ Final = ץ*	90 Final = 900	Tz	Tzaddi	Fishing-hook
19	<i>q, qb</i> (guttural)	ק	100	Q	Qoph	Back of the head
20	<i>r</i>	ר	200	R	Resh	Head
21	<i>sh, s</i>	ש	300	SH	Shin	Tooth
22	<i>th, t</i>	ת	400	TH	Tau	Sign of the Cross

- Thousands are denoted by a larger letter; thus an Aleph larger than the rest of the letters among which it is, signifies not 1, but 1000.
- The Finals are not always considered as bearing an increased numerical value.

INTRODUCTION (APPENDIX B.)

EMPLOYMENT OF A CHILD CLAIRVOYANT BY CAGLIOSTRO

The well-known Joseph Balsamo, Count Cagliostro, is said to have been born at Palermo in 1743. On his trial at Rome in 1780, and at Zurich in 1791, he was accused of “having practised all kinds of impositions; of gold making, and of possessing the secret of prolonging life; of teaching Cabalistic Arts; of summoning and exorcising Spirits; of having actually foretold future things especially in small and secret assemblies, and chiefly by means of a little boy whom he took aside with him into a separate room, in order to fit him for divining”.

With regard to the manner in which he employed this Child-Clairvoyant, the documents of the trial give the following information:— “This Child had to kneel before a small table, on which a vessel of water and some lighted candles were placed. He then instructed the boy to look into the vessel of water, and so commenced his conjurations; he next laid his hand on the head of the Child, and in this position addressed a prayer to God for a successful issue of the experiment. The Child now became clairvoyant, and said at first that he saw something white; then that he saw visions, an Angel, etc.”

Again the documents say, “That he worked through the usual ceremonies, and that all was wonderfully corroborated through the appearance of the Angel”.

Cagliostro is also said at Milan to have availed himself of the services of an orphan maiden of marriageable age as clairvoyant.

It will be remarked that this *modus operandi differs strongly from that employed by the mesmerists and hypnotists of to-day with their clairvoyants*. For here the whole force of the Operator was concentrated on a magical ritual of evocation, the hand being merely laid on the child's head to form a link; and it in no way appears that the child was reduced to the miserable condition of automatic trance now practised, and which a really advanced Occultist would be the first to condemn, as knowing its dangers.

On the other hand, there seems to be a distinct similarity between Cagliostro's method, and the system of Oriental Divination called the Mendal, to which I have previously referred.

INTRODUCTION

(APPENDIX C.)

EXAMPLES OF OTHER METHODS OF ANGELIC EVOCATION

For the benefit of the Occult Student I here give two other systems of Angelic Evocation. The first is taken from that part of the Book called “Barrett’s Magus” (1801), which is entitled “the Key to Ceremonial Magic”. The second is copied from my “Key of Solomon the King”.

From
“The Perfection and Key of . . . Ceremonial Magic”;
being the second part of the second Book of
“The Magus or
Celestial Intelligencer”⁶
by
Francis Barrett, F.R.C.

“The good Spirits may be invocated of us, or by us, divers ways, and they in sundry shapes and manners offer themselves to us, for they openly speak to those that watch, and do offer themselves to our sight, or do inform us by dreams and by oracle of those things which we have a great desire to know. Whoever therefore would call any good Spirit to speak or appear in sight, he must particularly observe two things; one whereof is about the *disposition* of the invocant, the other concerning those things which are outwardly to be adhibited to the invocation for the conformity of the Spirit to be called.

“It is necessary therefore that the invocant religiously dispose himself for the space of many days to such a mystery, and to conserve himself during the time chaste, abstinent, and to abstract himself as much as he can from all manner of foreign and secular business; likewise he should observe fasting, as much as shall seem convenient to him, and let him daily, between sun rising and setting, being clothed in pure white linen, seven times call upon God, and make a deprecation unto the Angels to be called and invocated, according to the rule which we have before taught. Now the number of days of fasting and preparation is commonly one month, i.e., the time of a whole lunation. Now, in the Cabala, we generally prepare ourselves forty days before.

“Now concerning the place, it must be chosen clean, pure, close, quiet, free from all manner of noise, and not subject to any stranger’s sight. This place must first of all be exorcised and consecrated; and let there be a Table or Altar placed therein, covered with a clean white linen cloth, and set towards the east: and on each side thereof place two consecrated wax-lights burning, the flame thereof ought not to go out all these days. In the middle of the Altar let there be placed lamens, or the holy paper we have before described, covered with fine linen, which is not to be opened until the end of the days of consecration. You shall also have in readiness a *precious perfume* and a *pure anointing oil*. And let them both be kept

⁶ Published originally by Lackington & Allen, London, 1801; but reprinted and re-issued by Bernard Quaritch, Piccadilly, some years since.

consecrated. Then set a censer on the head of the Altar, wherein you shall kindle the *holy fire*, and make a precious perfume every day that you pray.

“Now for your habit, you shall have a long garment of white linen, close before and behind, which may come down quite over the feet, and gird yourself about the loins with a girdle. You shall likewise have a veil made of pure white linen on which must be wrote in a gilt lamen, the name *Tetragrammaton*; all which things are to be consecrated and sanctified in order. But you must not go into this holy place till it be first washed and covered with a cloth new and clean, and then you may enter, but with your feet naked and bare; and when you enter therein you shall sprinkle with holy water, then make a perfume upon the altar; and then on your knees pray before the altar as we have directed.

“Now when the time is expired, on the last day, you shall fast more strictly; and fasting on the day following, at the rising of the sun, enter the holy place, using the ceremonies before spoken of, first by sprinkling thyself, then, making. a perfume, you shall sign the cross with holy oil on the forehead, and anoint your eyes, using prayer in all these consecrations. Then open the lamen and pray before the Altar upon your knees; and then an invocation may be made as follows:

AN INVOCATION OF THE GOOD SPIRITS.

“In the Name of the Blessed and Holy Trinity, I do desire ye, strong and mighty Angels (*here name the Spirit or Spirits you would have appear*), that if it be the Divine Will of Him Who is called Tetragrammaton, *etc.*, the Holy God, the Father, that ye take upon ye some shape as best becometh your celestial nature, and appear to us visibly here in this place, and answer our demands, in as far as we shall not transgress the bounds of the Divine mercy and goodness, by requesting unlawful knowledge; but that thou wilt graciously shew us what things are most profitable for us to know and do, to the glory and honour of His Divine Majesty Who liveth and reigneth world without end. *Amen*.

“Lord, Thy Will be done on earth as it is in heaven – make clean our hearts within us, and take not Thy Holy Spirit from us. O Lord, by Thy Name we have called them, suffer them to administer unto us.

“And that all things may work together for Thy Honour and Glory, to Whom with Thee, the Son and blessed Spirit, be ascribed all might, majesty, and dominion, world without end. *Amen*.

“The Invocation being made, the Good Angels will appear unto you which you desire, which you shall entertain with a chaste communication, and licence them to depart.

“Now the Lamen which is used to invoke any Good Spirit must be made after the following manner: either in metal conformable or in new wax mixed with convenient spices and colours; or it may be made with pure white paper with convenient colours, and the outward form of it may be either square, circular, or triangular, or of the like sort, according to the rule of the numbers; in which there must be written the Divine Names, as well general as special. And in the centre of the Lamen draw a hexagon⁷ or character of six corners; in the middle thereof write the Name and Character of the Star, or of the Spirit his Governor, to

whom the Good Spirit that is to be called is subject. And about this Character let there be placed so many Characters of five corners, or pentacles,⁸ as the Spirits we would call together at once. But if we should call only one, nevertheless there must be made four pentagons, wherein the name of the Spirit or Spirits with their characters are to be written. Now this Lamén ought to be composed when the Moon is in her increase, on those days and hours which agree to the Spirit; and if we take a fortunate planet therewith, it will be the better for the producing the effect; which Table or Lamén being rightly made in the manner we have fully described, must be consecrated according to the rules above delivered.

“And this is the way of making the general Table or Lamén for the invoking of all Spirits whatever; the form whereof you may see in plates of pentacles, seals, and lamens.

“We will yet declare unto you another rite more easy to perform this thing: Let the Man who wishes to receive an oracle from a Spirit, be chaste, pure, and sanctified; then a place being chosen pure, clean, and covered everywhere with clean and white linen, on the Lord's-day in the new of the Moon, let him enter into that place clothed with white linen; let him exorcise the place, bless it, and make a circle therein with a consecrated coal; let there be written in the outer part of the Circle the Names of the Angels; in the inner part thereof write the Mighty Names of God; and let be placed within the Circle, at the Four Parts of the World,⁹ the vessels for the perfumes. Then being washed and fasting, let him enter the place, and pray towards the East this whole Psalm:– “Blessed are the undefiled in the way, etc.”. Psalm cix.

Then make a fumigation, and deprecate the Angels by the said Divine Names, that they will appear unto you, and reveal or discover that which you so earnestly desire; and do this continually for six days washed, and fasting. On the seventh day being washed and fasting, enter the Circle, perfume it, and anoint thyself with holy oil upon the forehead, eyes, and in the palms of both hands, and upon the feet; then with bended knees, say the Psalm aforesaid, with Divine and Angelical Names. Which being said, arise, and walk round the Circle *from East to West*, until thou shalt be wearied with a giddiness of thy head and brain, then straightway fall down in the Circle, where thou mayest rest, and thou wilt be wrapped up in an ecstasy; and a Spirit will appear and inform thee of all things necessary to be known. We must observe also, that in the Circle there ought to be four holy candles burning at the Four Parts of the World, which ought not to want light for the space of a week.

"And the manner of fasting is this: to abstain from all things having a life of sense, and from those which do proceed from them, let him drink only pure running water; neither is there any food or wine to be taken till the going down of the Sun. “Let the perfume and the holy anointing oil be made as is set forth in Exodus, and other holy books of the Bible. It is also to be observed, that as often as he enters the Circle he has upon his forehead a golden lamén, upon which must be written the Name *Tetragrammaton*, in the manner we have before mentioned.”

In “The Key of Solomon the King”¹⁰ (Book II. – Chapter XXI.) will be found other

7 Probably an error for “hexagram” or “hexangle”.

8 Probably an error for “pentagrams,” or “pentangles”.

9 Ie., The Cardinal Points, or Quarters.

10 Published by G. Redway, London, 1889.

directions for invoking spirits as follows:

“Make a small Book containing the Prayers for all the Operations, the Names of the Angels in the form of Litanies, their Seals and Characters; the which being done thou shalt consecrate the same unto God and unto the pure Spirits in the manner following:

“Thou shalt set in the destined place a small table covered with a white cloth, whereon thou shalt lay the Book opened at the Great Pentacle which should be drawn on the first leaf of the said Book; and having kindled a lamp which should be suspended above the centre of the table, thou shalt surround the said table with a white curtain;¹¹ clothe thyself in the proper vestments, and holding the Book open, repeat upon thy knees the following prayer with great humility:

THE PRAYER.

“Adonai, Elohim, El, Eheieh Asher Eheieh, Prince of Princes, Existence of Existences, have mercy upon me, and cast Thine eyes upon Thy servant (N.) who invoceth Thee most devoutly, and supplicateth Thee by Thy Holy and tremendous Name, Tetragrammaton, to be propitious and to order Thine Angels and Spirits to come and take up their abode in this place; O ye Angels and Spirits of the Stars, O all ye Angels and Elementary Spirits, O all ye Spirits present before the Face of God, I the Minister and faithful Servant of the Most High conjure ye, let God Himself, the Existence of Existences, conjure ye to come and be present at this Operation; I the Servant of God, most humbly entreat ye. Amen.

“After which thou shalt incense it with the incense proper to the Planet and the Day, and thou shalt replace the Book on the aforesaid table, taking heed that the Fire of the Lamp be kept up continually during the operation, and keeping the curtains closed. Repeat the same Ceremony for seven days, beginning with Saturday, and perfuming the Book each day with the Incense proper to the Planet ruling the day and hour, and taking heed that the Lamp shall burn both day and night; after the which thou shalt shut up the Book in a small Drawer under the table, made expressly for it, until thou shalt have occasion to use it; and every time that thou wishest to use it, clothe thyself with thy vestments, kindle the lamp, and repeat upon thy knees the aforesaid prayer, Adonai, Elohim, etc.

“It is necessary also in the Consecration of the Book, to summon all the Angels whose Names are written therein in the form of Litanies, the which thou shalt do with devotion; and even if the Angels and Spirits appear not in the Consecration of the Book, be not thou astonished thereat, seeing that they are of a pure nature, and consequently have much difficulty in familiarising themselves with men who are inconstant and impure, but the Ceremonies and Characters being correctly carried out, devoutly, and with perseverance, they will be constrained to come, and it will at length happen that at thy first invocation thou wilt be able to see and communicate with them. But I advise thee to undertake nothing unclean or impure, for then thy importunity, far from attracting them will only serve to chase them from thee; and it will be thereafter exceedingly difficult for thee to attract them for use for pure ends.”

¹¹ So as to make a species of small tabernacle around the altar.

THE FIRST BOOK

OF THE

HOLY MAGIC,

WHICH GOD GAVE UNTO MOSES, AARON, DAVID, SOLOMON, AND
OTHER SAINTS, PATRIARCHS AND PROPHETS; WHICH TEACHETH
THE TRUE DIVINE WISDOM.

BEQUEATHED BY ABRAHAM UNTO LAMECH HIS SON.

TRANSLATED FROM THE HEBREW.

1458.

THE FIRST BOOK OF THE HOLY MAGIC.

ALTHOUGH this First Book serveth rather for prologue than for the actual rules to acquire this Divine and Sacred Magic; nevertheless, O! Lamech, my son, thou wilt therein find certain examples and other matters¹ which will be none the less useful and profitable unto thee than the precepts and dogmas which I shall give thee in the Second and Third Books. Wherefore thou shalt not neglect the study of this First Book, which shall serve thee for an introduction² unto the Veritable and Sacred Magic, and unto the practice of that which I, Abraham, the son of simon, have learned, in part from my father, and in part also from other Wise and faithful Men, and which I have found true and real, having submitted it unto proof and experiment. And having written this with mine own hand, I have placed it within this casket, and locked it up, as a most precious treasure; in order that when thou hast arrived at a proper age thou mayest be able to admire, to consider, and to enjoy the marvels of the Lord; as well as thine elder brother Joseph, who, as the first-born, hath received from me the Holy Tradition of the Qabalah.³

THE FIRST CHAPTER.

LAMECH, if thou wishest to know the reason wherefore I give unto thee this Book, it is that if thou considerest thy condition, which is that of being a last-born Son, thou shalt know wherefore it appertaineth unto thee; and I should commit a great error should I deprive thee of that grace which God hath given unto me with so much profusion and liberality. I will then make every effort to avoid and to fly prolixity of words in this First Book; having alone in view the ancientness of this Venerable and Indubitable Science. And seeing that Truth hath no need of enlightenment and of exposition, she being simple and right; be thou only obedient unto all that I shall say unto thee, contenting thyself with the simplicity thereof, be thou good and upright,⁴ and thou shalt acquire more wealth than I could know how to promise unto thee. May the Only and Most Holy God grant unto all, the grace necessary to be able to comprehend and penetrate the high Mysteries of the Qabalah and of the Law; but they should content themselves with that which the Lord accordeth unto them; seeing that if against His Divine Will they wish to fly yet higher, even as did Lucifer, this will but procure for them a most shameful and fatal fall. Wherefore it is necessary to be extremely prudent, and to consider the Intention which I have had in describing this method of operation; because in consideration of thy great youth I attempt no other thing but to excite thee unto the research of this Sacred Magic. But the manner of acquiring the same will come later, in all its perfection, and in its proper time; for it will be taught thee by better Masters than I, that is to say, by those same Holy Angels of God. No man is born into the World a Master, and for that reason are we obliged to learn. He who applieth himself thereunto, and studieth, learneth; and a man can have no more shameful and evil title⁵ than that of being an Ignorant person.

THE SECOND CHAPTER.

THEREFORE do I confess, that I, even I also, am not born a Master; neither have I invented this science of my own proper Genius; but I have learned it from others in the manner which I will hereafter tell thee, and in truth.

My father, Simon, shortly before his death, gave me certain signs and instructions concerning the way in which it is necessary to acquire the Holy Qabalah; but it is however true that he did not enter into the Holy Mystery by the true Path, and I could not know how to understand the same sufficiently and perfectly as Reason demanded. My father was always contented and satisfied with such a method of understanding the same, and he sought out no further the Veritable Science and Magical Art, which I undertake to teach thee and to expound unto thee.

After his death, finding myself twenty years of age, I had a very great passion to understand the True Mysteries of the Lord; but of mine own strength I could not arrive at the end which I intended to attain.

I learned that at Mayence there was a Rabbi who was a notable Sage, and the report went that he possessed in full the Divine Wisdom. The great desire which I had to study induced me to go to seek him in order to learn from him. But this man also had not received from the Lord the Gift, and a perfect grace; because, although he forced himself to manifest unto me certain deep Mysteries of the Holy Qabalah, he by no means arrived at the goal; and in his Magic he did not in any way make use of the Wisdom of the Lord, but instead availed himself of certain arts and superstitions of infidel and idolatrous nations, in part derived from the Egyptians,⁶ together with images of the Medes and of the Persians, with herbs of the Arabians, together with the power of the Stars and Constellations; and, finally, he had drawn from every people and nation, and even from the Christians, some diabolical Art. And in everything the Spirits blinded him to such an extent, even while obeying him in some ridiculous and inconsequent matter, that he actually believed that his blindness and error were the Veritable Magic, and he therefore pushed no further his research into the True and Sacred Magic. I also learned his extravagant experiments, and for ten years did I remain buried in so great an error, until that after the ten years I arrived in Egypt at the house of an Ancient Sage who was called Abramelim, who put me into the true Path as I will declare it unto thee hereafter, and he gave me better instruction and doctrine than all the others; but this particular grace was granted me by the Almighty Father of all Mercy, that is to say, Almighty God, who little by little illuminated mine understanding and opened mine eyes to see and admire, to contemplate, and search out His Divine Wisdom, in such a manner that it became possible unto me to further and further understand and comprehend the Sacred Mystery by which I entered into the knowledge of the Holy Angels, enjoying their sight and their sacred conversation, from whom⁷ at length I received afterwards the foundation of the Veritable Magic, and how to command and dominate the Evil Spirits. So that by way of conclusion unto this chapter I cannot say that I have otherwise received the True Instruction save from Abramelim⁸ and the True and Incorruptible Magic save from the Holy Angels of God.

THE THIRD CHAPTER.

I HAVE already said in the preceding chapter that shortly after the death of my father, I attached myself unto the research of the True Wisdom, and of the Mystery of the Lord. Now in this chapter I will briefly mention the places and countries by which I have passed in order to endeavour to learn those things which are good. And I do this in order that it may serve thee for a rule and example not to waste thy youth in petty and useless pursuits, like little girls sitting round the fireplace. For there is nothing more deplorable and more unworthy in a man than to find himself ignorant in all circumstances. He who worketh and travelleth learneth much and he who knoweth not how to conduct and govern himself when far from his native land, will know still less in his own house how to do so. I dwelt then, after the death of my father, for four years with my brothers and sisters, and I studied with care how to put to a profitable use what my father had left me after his death; and seeing that my means were insufficient to counterbalance the expenses which I was compelled to be at, after having set in order all my affairs and business as well as my strength permitted; I set out, and I went into Vormatia⁹ to Mayence, in order to find there a very aged Rabbi named Moses, in the hope that I had found in him that which I sought. As I have said in the preceding chapter, his Science had no foundation such as that of the True Divine Wisdom. I remained with him for four years,¹⁰ miserably wasting all that time there, and persuading myself that I had learned all that I wished to know, and I was only thinking of returning to my paternal home, when I casually met a young man of our sect, named Samuel, a native of Bohemia, whose manners and mode of life showed me that he wished to live, walk, and die in the Way of the Lord and in His Holy Law; and I contracted so strong a bond of friendship with him that I showed him all my feelings and intentions. As he had resolved to make a journey to Constantinople, in order to there join a brother of his father, and thence to pass into the Holy Land wherein our forefathers had dwelt, and from the which for our very great errors and misdeeds we had been chased and cast forth by God. He¹¹ having so willed it, the moment that he¹² had made me acquainted with his design, I felt an extraordinary desire to accompany him in his journey, and I believe that Almighty God wished by this means to awaken me, for I could take no rest until the moment that we mutually and reciprocally passed our word to each other and swore to make the voyage together.

On the 13th day of February, in the year 1397, we commenced our journey, passing through Germany, Bohemia, Austria, and thence by Hungary and Greece unto Constantinople, where we remained two years, and I should never have quitted it, had not death taken Samuel from me at length through a sudden illness. Finding myself alone, a fresh desire for travel seized me, and so much was my heart given thereto, that I kept wandering from one place to another, until at length I arrived in Egypt, where constantly travelling for the space of four years in one direction and another, the more I practised the experiments of the magic of Rabbin Moses, the less did it please me. I pursued my voyage towards our ancient country, where I fixed my residence for a year, and neither saw nor heard of any other thing but misery, calamity, and unhappiness. After this period of time, I there found a Christian who also was travelling in order to find that which I was seeking also myself. Having made an agreement together, we resolved to go into the desert parts of Arabia for the search for that which we ardently desired; feeling sure that, as we had been told, there were in those places many just and very learned men, who dwelt there in order to be able to study without any hindrance, and to devote themselves unto that Art for which we ourselves were seeking; but as we there found nothing equivalent to the trouble we had taken, or which was worthy

of our attention, there came into my head the extravagant idea to advance no farther, but to return to my own home. I communicated my intention to my companion, but he for his part wished to follow out his enterprise and seek his good fortune; so I prepared to return.

THE FOURTH CHAPTER

ON my return journey I began to reflect on the time which I had lost in travelling, and on the great expense which I had been at without any return, and without having made any acquisition of that which I wished for and which had caused me to undertake the voyage. I had, however, taken the resolution of returning to my home on quitting Arabia Deserta by way of Palestine, and so into Egypt; and I was six months on the way. I at length arrived at a little town called Arachi, situated on the bank of the Nile, where I lodged with an old Jew named Aaron, where indeed I had already lodged before in my journey; and I communicated unto him my sentiments. He asked me how I had succeeded, and whether I had found that which I wished. I answered mournfully that I had done absolutely nothing, and I made him an exact recital of the labours and troubles which I had undergone, and my recital was accompanied by my tears which I could not help shedding in abundance, so that I attracted the compassion of the old man, and he began to try to comfort me by telling me that during my journey he had heard say that in a desert place not far from the aforesaid town of Arachi dwelt a very learned and pious man whose name was Abramelino,¹³ and he¹⁴ exhorted me that as I had already done so much, not to fail to visit him, that perhaps the Most Merciful God might regard me with pity, and grant me that which I righteously wished for, It seemed to me as though I was listening to a Voice, not human but celestial, and I felt a joy in mine heart such as I could not express; and I had neither rest nor intermission until Aaron found me a man who conducted me to the nearest route, by which walking upon fine sand during the space of three days and a half without seeing any human habitation I at length arrived at the foot of a hill of no great height, and which was entirely surrounded by trees. My Guide then said: – “In this small wood dwelleth the man whom you seek;” and having showed me the direction to take he wished to accompany me no further, and having taken his leave of me he returned home by the same route by which we had come, together with his mule which had served to carry our food. Finding myself in this situation I could think of no other thing to do than to submit myself to the help of the Divine Providence by invoking His very holy Name, Who then granted unto me His most holy Grace, for in turning my eyes in the aforementioned direction, I beheld coming towards me a venerable aged Man, who saluted me in the Chaldean language in a loving manner, inviting me to go with him into his habitation; the which courtesy I accepted with an extreme pleasure, realising in that moment how great is the Providence of the Lord. The good old Man was very courteous to me and treated me very kindly, and during an infinitude of days he never spake unto me of any other matter than of the Fear of God, exhorting me to lead ever a well-regulated life, and from time to time warned me of certain errors which man commits through human frailty, and, further, he made me understand that he detested the acquisition of riches and goods which we were constantly employed in gaining in our towns through so severe usury exacted from, and harm wrought to, our neighbour. He required from me a very solemn and precise promise to change my manner of life, and to live not according to our false dogmas, but in the Way and Law of the Lord. The which promise I having ever after inviolably observed, and being later on again among my relatives and other Jews, I passed among them for a wicked and foolish man; but I said in myself: “Let the Will of God be done, and let not respect of persons turn us aside from the right path, seeing that man is a deceiver”.

The aforesaid Abramelin, knowing the ardent desire which I had to learn, he gave me two manuscript books, very similar in form unto these which I now bequeath unto thee, O

Lamech, my son; but very obscure: and he told me to copy them for myself with care, which I did, and carefully examined both the one and the other. And he asked me if I had any money, I answered unto him “Yes”. He said unto me that he required ten golden florins, which he must himself, according to the order which the Lord had given unto him, distribute by way of alms among seventy-two poor persons, who were obliged to repeat certain Psalms;¹⁵ and having kept the feast of Saturday, which is the day of the Sabbath, he set out to go to Arachi, because it was requisite that he should himself distribute the money. And he ordered me to fast for three days, that is to say, the Wednesday, Thursday, and Friday following; contenting myself with only a single repast in the day, wherein was to be neither blood nor dead things;¹⁶ also he commanded me to make this commencement with exactness, and not to fail in the least thing, for in order to operate well it is very necessary to begin well, and he instructed me to repeat all the seven¹⁷ psalms of David one single time in these three days; and not to do or practise any servile operation. The day being come he set out, and took with him the money which I had given him. I faithfully obeyed him, executing from point to point that which he had ordered me to do. His return was fifteen days later, and being at last arrived he ordered me the day following (which was a Tuesday), before the rising of the Sun, to make with great humility and devotion a general confession of all my life unto the Lord, with a true and firm proposal and resolution to serve and fear Him otherwise than I had done in the past, and to wish to live and die in His most Holy Law, and in obedience unto Him. I performed my confession with all the attention and exactitude necessary. It lasted until the going down of the Sun; and the day following I presented myself unto Abramelin, who with a smiling countenance said unto me: “It is thus I would ever have you”. He then conducted me into his own apartment where I took the two little manuscripts which I had copied; and he asked of me whether truly, and without fear, I wished for the Divine Science and for the True Magic. I answered unto him that it was the only end and unique motive which had induced me to undertake a so long and troublesome voyage, with the view of receiving this special grace from the Lord. “And I,” said Abramelin, “trusting in the mercy of the Lord, I grant and accord unto thee this Holy Science, which thou must acquire in the manner which is prescribed unto thee in the two little manuscript books, without omitting the least imaginable thing of their contents; and not in any way to gloss or comment upon that which may be or may not be, seeing that the Artist who hath made that work is the same God Who from Nothingness hath created all things. Thou shalt in no way use this Sacred Science to offend the Great God, and to work ill unto thy neighbour; thou shalt communicate it unto no living person whom thou dost not thoroughly know by long practice and conversation, examining well whether such a person really intendeth to work for the Good or for the Evil. And if thou shalt wish to grant it unto him, thou shalt well observe and punctually, the same fashion and manner, which I have made use of with thee. And if thou doest otherwise, he who shall receive it shall draw no fruit therefrom. Keep thyself as thou wouldst from a Serpent from selling this Science, and from making merchandise of it; because the Grace of the Lord is given unto us free and gratis, and we ought in no wise to sell the same. This Veritable Science shall remain in thee and thy generation for the space of seventy-two¹⁸ years, and will not remain longer in our Sect. Let not thy curiosity push thee on to understand the cause of this, but figure to thyself that we are so good¹⁹ – that our Sect hath become insupportable not only to the whole human race, but even to God Himself !” I wished in receiving these two small manuscript books to throw myself on my knees before him, but he rebuked me, saying that we ought only to bend the knee before God. I avow that these two books²⁰ were so exactly written, that thou, O Lamech my son, mayest see them after my death, and thou shalt thus recognise how much

respect I have for thee.²¹ It is true that before my departure I well read and studied them, and when I found anything difficult or obscure I had recourse unto Abramelin, who with charity and patience explained it unto me. Being thoroughly instructed, I took leave of him, and having received his paternal blessing; a symbol which is not only in use among the Christians, but which was also the custom with our forefathers; I also departed, and I took the route to Constantinople, whither having arrived I fell sick, and my malady lasted for the space of two months; but the Lord in His Mercy delivered me therefrom, so that I soon regained my strength, and finding a vessel ready to depart for Venice I embarked thereon, and I arrived there, and having rested some days I set out to go unto Trieste, where having landed, I took the road through the country of Dalmatia, and arrived at length at my paternal home, where I lived among my relatives and my brothers.

THE FIFTH CHAPTER.

IT is not sufficient to travel and journey abroad and see many lands, if one does not draw some useful experience therefrom. Wherefore, in order to show unto thee a good example, I will in this chapter speak of the Mysteries²² of this Art which I discovered in one way and another while travelling in the world, and also of the measure and understanding of their various sciences; while, in the Sixth Chapter following, I will recount the things which I have learned and seen with some among them, and whether in actual practice I found them true or false. I have already before told you that my first Master had been the Rabbin Moses at Mayence, who was indeed a good man, but entirely ignorant of the True Mystery and of the Veritable Magic. He only devoted himself to certain superstitious secrets which he had collected from various infidels, and which were full of the nonsense and foolishness of Pagans and Idolaters; to such an extent that the Good Angels and Holy Spirits judged him unworthy of their visits and conversation; and the Evil Spirits mocked him to a ridiculous extent. At times, indeed, they spake to him voluntarily and by caprice, and obeyed him in matters vile, profane, and of no account, in order the better to entrap, deceive and hinder him from searching further for the true and certain Foundation of this Great Science.

At Argentine I found a Christian called James, who was reputed as a learned and very skilful man; but his Art was the Art of the juggler, or Cup and Balls Player; and not that of the Magician.

In the town of Prague I found a wicked man named Antony, aged twenty-five years, who in truth showed me wonderful and supernatural things, but may God preserve us from falling into so great an error, for the infamous wretch avowed to me that he had made a Pact with the Demon, and had given himself over to him in body and in soul, and that he had renounced God and all the Saints; while, on the other hand, the deceitful Leviathan had promised him forty years of life to do his pleasure. He made every effort, as he was obliged to by the Pact, to persuade me and drag me to the precipice of the same error and misery; but at first I kept myself apart from him, and at last I took flight. Unto this day do they sing in the streets of the terrible end which befell him, may the Lord God of His Mercy preserve us from such a misfortune. This should serve us as a mirror of warning to keep far from us all evil undertakings and pernicious curiosity.

In Austria I found an infinitude, but all were either ignorant, or like unto the Bohemians.

In the Kingdom of Hungary I found but persons knowing neither God nor Devil, and who were worse than the beasts.

In Greece I found many wise and prudent men, but, however, all of them were infidels, among whom there were three who principally dwelt in desert places, who showed unto me great things, such as how to raise tempests in a moment, how to make the Sun appear in the night, how to stop the course of rivers, and how to make night appear at mid-day, the whole by the power of their enchantments, and by applying superstitious ceremonies.

Near Constantinople, in a place called Ephiha, there was a certain man, who, instead of Enchantments, made use of certain numbers which he wrote upon the earth; and by means of these he caused certain extravagant and terrifying visions to appear; but in all these Arts

there was no practical use, but only the loss of soul and of body, because all these only worked by particular Pacts, which had no true foundation; also all these Arts demanded a very long space of time, and they were very false, and when these men were unsuccessful they had always ready a thousand lies and excuses.

In the same City Of Constantinople I found two men of our Law, namely, Simon and the Rabbin Abrahame, whom we may class with Rabbin Moses Of Mayence.

In Egypt the first time I found five persons who were esteemed and reputed as wise men, among whom were four, namely, Horay, Abimech, Alcaon, and Orilach, who performed their operations by the means of the course of the Stars and of the Constellations, adding many Diabolical Conjurations and impious and profane prayers, and performing the whole with great difficulty. The fifth, named Abimelu, operated by the means and aid of Demons, to whom he prepared statues, and sacrificed, and thus they served him with their abominable arts.

In Arabia they made use of plants, of herbs, and of stones as well precious as common. The Divine Mercy inspired me to return thence, and led me to Abramelin, who was he who declared unto me the Secret, and opened unto me the fountain and true source of the Sacred Mystery, and of the Veritable and Ancient Magic which God had given unto our forefathers.

Also at Paris I found a wise man called Joseph, who, having denied the Christian faith, had made himself a Jew. This man truly practised Magic in the same manner as Abramelin, but he was very far from arriving at perfection therein; because God, Who is just, never granteth the perfect, veritable and fundamental treasure unto those who deny Him; notwithstanding that in the rest of their life they might be the most holy and perfect men in the world. I am astonished when I consider the blindness of many persons who let themselves be led by Evil Masters, who take pleasure in falsehood, and, we may rather say, in the Demon himself; giving themselves over unto Sorceries and Idolatries, one in one manner, another in another manner, with the result of losing their souls. But the Truth is so great, the Devil is so deceitful and malicious, and the World so frail and so infamous that I must admit that things cannot be otherwise. Let us then open our eyes, and follow that which I shall lay down in the following chapters; and let us not walk in another Path, whether of the Devil, or of men, or of Books which boast of their Magic; for in truth I declare unto thee that I had so great a quantity of such matters written out with so much Art, that had I not had these of Abramelin, I could herein have given thee those. However, it is true that just as there is only one God, that not one of these Books is worth an obolus.²³ Yet with all this there are men so blind that they buy them at exorbitant prices, and they lose their money, their time, and their pains, and which is worse, very often their souls as well.

THE SIXTH CHAPTER.

THE Fear of the Lord is the True Wisdom, and he who hath it not can in no way penetrate the True Secrets of Magic, and he but buildeth upon a foundation of sand, and his building can in no way last. The Rabbin Moses persuaded me to be wise, while he himself, with words which neither he himself nor any other person understood, and with extravagant symbols made bells to sound, and while with execrable conjurations he made appear in glasses him who had committed a theft, and while he made a water causing an old man to appear young (and that only for the space of two hours and no longer). All the which things he indeed taught me, but the whole was but vanity, low curiosity, and a pure deception of the Demon, leading to no useful end imaginable, and tending to the loss of the Soul. And when I had the Veritable Knowledge of the Sacred Magic, I both forgot them, and banished them from mine heart.

That impious Bohemian,²⁴ with the aid and assistance of his Associate, performed astounding feats. He rendered himself invisible, he used to fly in the air, he used to enter through the keyholes into locked-up rooms, he knew our greatest secrets, and once he told me things which God alone could know. But his Art cost him too dear, for the Devil had made him swear in the Pact that he would use all his secrets to the dishonour of God, and to the prejudice of his neighbour. Ultimately his body was found dragged through the streets, and his head without any tongue therein, lying in a drain. And this was all the profit he drew from his Diabolical Science and Magic.

In Austria I found an infinitude of Magicians who only occupied themselves in killing and maiming men, in putting discord among married people, in causing divorces, in tying witch-knots in osier or willow branches to stop the flow of milk in the breasts of nursing women, and similar infamies. But these miserable wretches had made a Pact with the Devil, and had become his slaves, having sworn unto him that they would work without cessation to destroy all living creatures. Some of these had two years (for their Pact) to run, some three, and after that time they underwent the same fate as the Bohemian.

At Lintz I worked with a young woman, who one evening invited me to go with her, assuring me that without any risk she would conduct me to a place where I greatly desired to find myself. I allowed myself to be persuaded by her promises. She then gave unto me an unguent, with which I rubbed the principal pulses of my feet and hands; the which she did also; and at first it appeared to me that I was flying in the air in the place which I wished, and which I had in no way mentioned to her.

I pass over in silence and out of respect, that which I saw, which was admirable, and appearing to myself to have remained there a long while, I felt as if I were just awakening from a profound sleep, and I had great pain in my head and deep melancholy. I turned round and saw that she was seated at my side. She began to recount to me what she had seen, but that which I had seen was entirely different. I was, however, much astonished, because it appeared to me as if I had been really and corporeally in the place, and there in reality to have seen that which had happened. However, I asked her one day to go alone to that same place, and to bring me back news of a friend whom I knew for certain was distant 200 leagues. She promised to do so in the space of an hour. She rubbed herself with the same unguent, and I was very expectant to see her fly away; but she fell to the ground and

remained there about three hours as if she were dead, so that I began to think that she really was dead. At last she began to stir like a person who is waking, then she rose to an upright position, and with much pleasure began to give me the account of her expedition, saying that she had been in the place where my friend was, and all that he was doing; the which was entirely contrary to his profession. Whence I concluded that what she had just told me was a simple dream, and that this unguent was a causer of a phantastic sleep; whereon she confessed to me that this unguent had been given to her by the Devil.

All the Arts of the Greeks are Enchantments and Fascinations, and the Demons hold them enchained in these accursed arts so that the Foundation of the True Magic may be unknown to them which would render them more powerful than they; and I was the more confirmed in this opinion because their operations were of no practical use whatever, and caused injury unto him who put them into practice, as in fact many of them avowed plainly to me, when I had the True and Sacred Magic. There are also many operations which they say are handed down from the Ancient Sibyls. There is an Art called White and Black;²⁵ another Angelical, Teatim; in which I avow that I have seen orations so learned and beautiful, that had I not known the venom therein hidden, I would have given them herein. I say all this because it is very easy to him who is not constantly upon his guard to err.

One old scribbler of symbols²⁶ gave me many enchantments which only tended to work evil. He performed other operations by means of numbers, which were all odd, and of a triple proportion, in no way similar to the other, and for proof of this, he caused by such means in my presence a very fine tree which was near my house to fall to the ground, and all the leaves and fruits were consumed in a very short time. And he told me that in Numbers there was hidden a very Great Mystery, because that by the means of numbers one can perform all the operations for friendships, riches, honours, and all sorts of things, good and evil; and he assured me that he had tried them, but that yet some that he knew to be very true had not yet succeeded with him. With regard to this particular, I found out the reason through the Wise Abramelin, who told me that this came and depended from a Divine Ministry, that is to say, from the Qabalah, and that without that, one could not succeed. All these things have I beheld, and many others, and those who possessed these secrets gave them to me out of friendship. I burned these recipes afterwards in the house of Abramelin, they being absolutely things very far removed from the Will of God, and contrary to the charity which we owe unto our neighbour. Every learned and prudent man may fall if he be not defended and guided by the Angel of the Lord, who aided me, and prevented me from falling into such a state of wretchedness, and who led me undeserving from the mire of darkness unto the Light of the Truth. I have known and felt the effects of the goodness of the Wise Abrahah Melin,²⁷ who of his own free will, and before I had asked him so to do, accepted me for his disciple. And before that I had declared my wish unto him he would accomplish and fulfil my desire; and all that I wished to obtain from him he knew before I could open my mouth. Also he recounted to me all that I had seen, done, and suffered from the time of my father's death down to this moment; and this in words obscure and as it were prophetic, which I did not then comprehend, but which I understood later. He told me many things touching my good fortune, but, which was the principal thing, he discovered to me the Source of the Veritable Qabalah, the which according to our custom, I have in turn communicated unto thine elder brother Joseph, after that he had fulfilled the requisite conditions without the accomplishment of which the Qabalah and this Sacred Magic cannot be exercised, and which I will recount in the two following books. Afterwards he did manifest unto me the

Regimen of the Mystery of that Sacred Magic which was exercised and put into practice by our forefathers and progenitors, Noah, Abraham, Jacob, Moses, David, and Solomon, among whom the last misused it, and he received the punishment thereof during his life.

In the Second Book I will describe the whole faithfully and clearly, in order that if the Lord God should wish to dispose of me before that thou shalt have attained a competent age, thou shalt find these three small manuscript books as forming at the same time both an inestimable treasure and a faithful master and teacher; because there are very many secrets in the Symbols of the Third Book which I have seen made experiment of with mine own eyes by Abramelin,²⁸ and to be perfectly true, and which afterwards I myself have performed. And after him I found no one who worked these things truly; and although Joseph at Paris walked in the same Path, nevertheless God, as a just judge, did not in any way wish to grant unto him the Sacred Magic in its entirety, because he had despised the Christian Law. For it is an indubitable and evident thing that he who is born Christian, Jew, Pagan, Turk, Infidel, or whatever religion it may be, can arrive at the perfection of this Work or Art and become a Master, but he who hath abandoned his natural Law, and embraced another religion opposed to his own, can never arrive at the summit of this Sacred Science.²⁹

THE SEVENTH CHAPTER.

GOD, the Father of Mercy, having granted unto me the grace to return safe and sound into my country; I paid unto Him according to my small power, some little portion of that which I owed Him; thanking Him for so many benefits which I had received from Him, and in particular for the acquisition of the Qabalah which I had made at the house of bramelim.³⁰ It now only remained for me to reduce to Practice this Sacred Magic, but many things of importance and hindrances presented themselves; among the which my marriage was one of the greatest. I therefore judged it fitting to defer putting it in practice, and a principal obstacle was the inconvenience of the place in which I dwelt. I resolved to absent myself suddenly, and go away into the Hercynian Forests, and there remain during the time necessary for this operation, and lead a solitary life. It was not possible for me to do it sooner for many reasons and dangers of which latter I ran a risk in that place, besides which it would be necessary to leave my wife, who was young and now *enceinte*. Finally, I resolved to follow the example of Abramelin, and I divided my house³¹ into two parts; I took another house at rent, which I in part furnished, and I gave over to one of my uncles the care of providing the necessaries of life and the needs thereof. Meanwhile I with my wife and a servant remained in my own house, and I began to accustom myself to the solitary life, which it was to me extremely difficult to support, because of the melancholic humour which dominated me, and I lived thus till the season of Easter which I celebrated with all the family according to custom. Then first, on the following day, in the Name and to the honour of God Almighty the Creator of Heaven and of Earth, I commenced this holy operation, and I continued it for Six Moons without omitting the slightest detail, as thou wilt understand later. And the period of the Six Moons being expired, the Lord granted unto me His Grace by His Mercy; according to the promise made unto our forefathers, since while I was making my prayer unto Him He deigned to grant unto me the vision and apparition of His holy Angels, together with which I experienced so great joy, consolation and contentment of soul, that I could neither express it nor put it into writing. And during the three days, while I was enjoying this sweet and delightful presence with an indicible contentment, my holy Angel, whom God the Most Merciful had destined from my creation for my Guardian, spake unto me with the greatest goodness and affection; who not only manifested unto me the Veritable Magic, but even made easier for me the means of obtaining it. He confirmed as being true the Symbols of the Qabalah which I had received from Abramelin; and he gave me the fundamental means by which I could have an infinitude of others in my operations according to my pleasure, assuring me that he would instruct me fully thereon. (These Symbols are all like those of the Third Book.) He gave me further very useful advice and admonition, such as an Angel could give; how I should govern myself the following days with the Evil Spirits so as to constrain them to obey me; the which I duly followed out fulfilling always from point to point his instructions very faithfully, and by the Grace of God I constrained them to obey me and to appear in the place destined for this operation; and they obligated themselves to obey me, and to be subject unto me. And since then even until now, without offending God and the Holy Angels I have held them in my power and command, always assisted by the power of God and of His Holy Angels. And this with so great a prosperity of our house, that I confess that I held myself back from the vast riches which I could have accumulated; although I possess enough to be counted among the number of the rich, as thou wilt know when thou shalt be more advanced in age. May the Grace of the Lord, and the defence and protection of His Holy Angels never then depart

from me, Abraham, nor from my two sons Joseph and Lamech; nor from all those who by your means and by the Will of God, shall receive this operation! So be it!

THE EIGHTH CHAPTER.

IN order to show that Man ought to make use of the good things of the Lord by applying them unto a good end, that is to say, unto His honour and glory, both for his own use and that of his neighbour; I will describe in a few words in this present chapter many and the most considerable operations which I have carried out; and the which, with the aid of the All-Powerful Lord and of the Holy Angels, by the means of this Art I have easily conducted unto the desired end. And I write not this description in any way to vaunt myself, nor out of vain glory, the which would be a great sin against God, because it is He Who hath done the whole, and not I; but only do I write this that it may serve for instruction unto others, so that they may know wherein they ought to avail themselves of this Art, as also that they may use it to the honour of Him Who hath given this wisdom unto men, and glorify Him; and in order that each one may know how great and inexhaustible are the treasures of the Lord, and render unto Him particular thanks for so precious a gift. And especially (do I thank Him) for having granted unto me, who am but a little worm of Earth, through the means of Abramelin the power to give and communicate unto others this Sacred Science. After my death a book will be found, which I commenced to write at the time when I was beginning to put in practice this Art, which, reckoning the number of the years, was in 1409, until to-day on which I am arrived at the 96th³² year of mine age, with all honour and augmentation of fortune; and in this book can be read in detail even to the very least thing which I have done. But here, as I have aforesaid, I will describe only the most remarkable.

Up till now I have healed of persons of all conditions, bewitched unto death, no less than 8413, and belonging unto all religions, without making an exception in any case.

I gave unto mine Emperor Sigismund,³³ a very clement Prince, a Familiar Spirit of the Second Hierarchy, even as he commanded me, and he availed himself of its services with prudence. He wished also to possess the secret of the whole operation, but as I was warned by the Lord that it was not His Will, he contented himself with what was permitted, not as Emperor, but as a private person; and I even by means of mine Art facilitated his marriage with his wife; and I caused him to overcome the great difficulties which opposed his marriage.

I delivered also the Count Frederick³⁴ by the means of 2000 artificial cavalry (the which I by mine Art caused to appear according unto the tenor of the Twenty-ninth Chapter of the Third Book here following), free out of the hands of the Duke Leopold of Saxonia; the which Count Frederick without me would have lost both his own life, and his estate as well (which latter would not have descended) unto his heirs.

Unto the Bishop Of Our City also, I showed the betrayal of his government at Orembergh, one year before the same occurred; and I say no more concerning this because he is an Ecclesiastic³⁵ passing over in silence all that I have further done to render unto him service.

The Count Of Varvich³⁶ was delivered by me from prison in England the night before he was to have been beheaded.

I aided the flight of the Duke,³⁷ and of his Pope John,³⁸ from the Council of Constance, who would otherwise have fallen into the hands of the enraged Emperor; and the latter having

asked me to predict unto him which one of the two Popes, John XXIII. and Martin V., should gain in the end, my prophecy was verified; that fortune befalling which I had predicted unto him at Ratisbon.

At the time when I was lodged at the house of the Duke Of Bavaria,³⁹ my Lord, for matters of the greatest importance; the door of my room was forced, and I had the value of 83,000 Hungarian pieces stolen from me in jewels and money. As soon as I returned, the thief (although he was a Bishop !) was forced to himself bring it back to me in person and to return with his own hands to me the money, jewels, and account books, and to give me the principal reasons which had forced him to commit the theft, rather than any other person.

Six months ago I did write unto the Grecian Emperor,⁴⁰ and I warned him that the affairs of his Empire were in a very bad condition, and that his Empire itself was on the brink of ruin,⁴¹ unless he could appease the Anger of God. As there only remaineth unto me but a little while to live, those who remain after me will receive the news , of the result of this prophecy.

The Operation of the thirteenth chapter⁴² of the Second Book, I have twice performed; once in the house of Savonia;⁴³ and another time in the Marquisate Of Magdeburgh, and I was the cause that their estates were handed down unto their children.

Now when once the faculty of being able to avail oneself of the Sacred Magic hath been obtained, it is permissible to demand from the Angel a sum of coined money proportionate unto thy birth, quality and capacity, the which without difficulty will be granted unto thee. Such money is taken from the Hidden Treasures. It is, however, necessary to note that in all Treasures one is allowed to take the fifth part, God permitting the same, although some braggart chatterers⁴⁴ do say that there be an infinitude hereof which be destined and reserved unto Anti-Christ, I do not for a moment say that this may not be true; but undoubtedly from the same Treasures one may also take the fifth part. There are yet more which be destined unto others. Mine own particular treasure was assigned unto me at Herbipolis,⁴⁵ and I performed the Operation of the eighth chapter⁴⁶ of the Third Book; it was not in any way guarded, and was very ancient. It was of gold, which had never been struck into ingots; and which I afterwards caused to be beaten out and converted into its equivalent weight of golden florins, by the Spirits; the which was done in a few hours; (and I did this operation seeing that) mine own possessions were few and of little worth; and so poor was I that in order to marry a person who had a considerable dowry, I was forced to make use of mine Art, and I employed the Fourth Sign of the Third Book and the Third Sign⁴⁷ of the nineteenth chapter; and I married my cousin with 40,000 golden florins as a dowry, the which sum served as a cover to my fortune.

All the Signs which are in the Eighteenth Chapter⁴⁸ have been made use of by me so many times that I could not count them. However, they are all given in the Book⁴⁹ already mentioned.

I made great and wonderful experiments with the Signs of the second⁵⁰ and eighth⁵¹ chapters of the Third Book. The First Sign⁵² of the first chapter of the Third Book is the most perfect.

It is necessary to be prompt and adroit in all these operations, seeing that in the things which belong unto God we can easily commit still greater errors than those into which Solomon fell.

All these Signs have I worked with great ease and pleasure, and with very great utility (unto myself and others). All these operations and others in infinite number have I performed by the Signs which be in the Third Book, and never have I failed in attaining mine end, I have always been obeyed (by the Spirits), and everything hath succeeded with me because I have myself obeyed the Commandments of God. Also I have from point to point followed out that which mine Angel hath counselled and prescribed unto me; following out also exactly that which Abra-Melin⁵³ had taught me, the which is the same that I shall write in the Two following Books, and which I shall exemplify and explain more clearly; because the instructions which I received, although in very obscure words and Hieroglyphics, have caused me to attain mine object, and have never permitted me to err and fall into pagan, strange, and superstitious idolatries; I being always kept in the Way of the Lord, Who is the True, the Only, the Infallible End, for arriving at the possession of this Sacred Magic.

THE NINTH CHAPTER.

THE infamous Belial hath no other desire than that of obtaining the power of hiding and obscuring the True Divine Wisdom, so that he may have more means of blinding simple men and of leading them by the nose; so that they may always remain in their simplicity, and in their error, and that they may not discover the Way which leadeth unto the True Wisdom; seeing that otherwise it is certain that both he and his Kingdom would remain bound and that he would lose the title which he giveth himself of "Prince of this World," having become the slave of man. This is wherefore he seeketh to annul and destroy utterly this Sacred Wisdom. I, however, do pray all and singular to be upon their guard, and in no way to despise the Way and Wisdom of the Lord, nor to allow themselves to be seduced by the Demon and his adherents; for he is a liar and will be so eternally; and may the Truth for ever flourish; for in following out and obeying with fidelity that which I have written in these Three Books, not only shall we arrive at the desired end, but we shall sensibly know and feel the Grace of the Lord, and the actual assistance of His Holy Angels, who take an incredible pleasure in seeing that they are obeyed and that you intend to follow out the Commandments of God, and that their instructions are observed. Such then are the particular points upon which I insist.

This Wisdom hath its foundation in the High and Holy Qabalah⁵⁴ which is not granted unto any other than unto the First-Born, even as God hath ordained, and as it was observed by our predecessors. Thence arose the difference, and the truck or exchange⁵⁵ between Jacob and Esau; the primogeniture being the Qabalah, which is much nobler and greater than the Sacred Magic.⁵⁶ And by the Qabalah we can arrive at the Sacred Magic, but by the latter we cannot have the Qabalah. Unto the Child of a Servant, or of an Adulterer, the Qabalah is not granted, but only unto a Legitimate Child; as occurred in the case of Isaac and Ishmael; but the Sacred Wisdom through the Mercy of God all can acquire, provided that they walk in the right Path; and each one should content himself with the Gift and Grace of the Lord. And this must not be done out of curiosity, and with extravagant and ridiculous scruples, wishing to know and understand more than is right; seeing that temerity is certainly punished by God, Who then permitteth him who is presumptuous not only to be turned aside out of the True Way by the Second Causes,⁵⁷ but also the Demon hath power over him, and he ruineth and exterminateth him in such a manner, that we can only say that he himself is the sole cause of his own ruin and misery. It is certain that the Old Serpent will attempt to contaminate the present Book with his venom, and even to destroy and lose it utterly, but O Lamech! as a faithful father I entreat thee by the True God Who hath created thee and all things, and I entreat every other person who by thy means shall receive this method of operating, not to be induced or persuaded to have any other sentiment or opinion, or to believe the contrary. Pray unto God and ask Him for His assistance, and place all thy confidence in Him alone. And although thou canst not have the understanding of the Qabalah, nevertheless the Holy Guardian Angels at the end of the Six Moons or Months⁵⁸ will manifest unto thee that which is sufficient for the possession of this Sacred Magic.

Wherefore all the Signs and Symbols given in the Third Book, are written with Letters of the Fourth Hierarchy;⁵⁹ but the Mysterious Words wherein consisteth the Secret⁶⁰ have their origin in and are drawn from the Hebrew, Latin, Greek, Chaldean, Persian, and Arabian languages by a singular Mystery and according unto the Will of the Most Wise Architect and Fabricator of the Universe, Who alone dominateth and governeth it by His All-Power;

all the Monarchies and Kingdoms of the World are submitted unto His Infinite Power, and unto this Sacred Magic and Divine Wisdom.

THE TENTH CHAPTER.

IT being understood that in this operation we have to do with a Great and Powerful Enemy, whom through our own weakness and human strength or science we cannot resist without particular aid and assistance from the Holy Angels, and from the Lord of the Good Spirits; it is necessary that each one should always have God before his eyes, and in no way offend Him. On the other hand, he must always be upon his guard, and abstain as from a mortal sin from flattering, obeying, regarding, or having respect to the Demon, and to his Viperine Race; neither must he submit himself unto him in the slightest thing, for that would be his ruin and the fatal loss of his soul. As it happened unto all the seed descended from Noah, Lot, Ishmael, and others who did possess the blessed land (before our forefathers) who inherited this Wisdom from father to son, from family to family; but in the course of time having lent an ear unto the Treacherous Enemy, they let themselves be turned away from the Veritable Path, and did lose the True Science which they had received from God by the means of their fathers, and gave themselves over unto Superstitious Sciences, and unto Diabolical Enchantments, and unto Abominable Idolatries, the which was the cause that thereafter God did chastise them, defy⁶¹ them, and chase them from their country; and did introduce in their stead our predecessors; from which same errors again later came the cause of our present misery and servitude, the which will last even unto the end of the world; since they in no way wished to know the Gift which God had given unto them, but instead abandoned it to embrace and follow the deceits of the Demon.

This is wherefore each one should take care to submit himself unto him⁶² neither by acts, nor by words, nor by thoughts, because he is so adroit and prompt that he can seize one unexpectedly; just as a Spider may take a Bird.⁶³ Let that miserable Bohemian and the others whom I have before mentioned, serve thee for an example to avoid (even as they did unto me).

In the commencement of the Operation there appeareth a Man of Majestic Appearance, who with great affability doth promise unto thee marvellous things. Consider all this as pure vanity, for without the permission of God he can give nothing; but he will do it unto the damage and prejudice, ruin and eternal damnation of whomsoever putteth faith in him, and believeth in him; as we may see in the Holy Scripture in the matter Of Pharaoh and his adherents, the which despised the Veritable and certain Wisdom of Moses and Aaron, and were in the beginning backed up by the Devil who showed them by the means of Enchantments that he could both do and put in practice all the works of the aforesaid holy men, whence he ultimately did reduce them to such a condition of obstinacy and blindness, that without perceiving their own error and the deceit of the Demon, they were cruelly chastised by God with divers plagues, and were at last all drowned in the Red Sea. This is wherefore in conclusion I say unto thee in few words, that we must rely upon God alone, and put all our confidence in Him.

THE ELEVENTH CHAPTER.

GOD be my witness that I have not learned this Science out of curiosity, nor in order to avail myself of it for an evil purpose, but rather to use it for the honour and glory of my,⁶⁴ for mine own use, and for that of my neighbour; and I have never wished to employ it for vain and vile things, but I have always laboured with all my strength to aid all creatures, friends and enemies, faithful and unfaithful, as well the one as the other, with a perfect will and a good heart, and I have also made use of it for the animals.

I have before cited certain examples in order to show unto thee that God Almighty doth not in any way grant the Art or the Science unto a person in order that he may use it for himself alone, but in order that he may provide for the needs of others, and of those who do not possess this Sacred Science. This is why I pray every one to follow mine example, and if he doeth otherwise the Malediction of the Lord will fall upon him, and as for myself I shall be excusable and innocent before God, and before all men.

In the Third Book there will be found a very beautiful garden,⁶⁵ the like of which assuredly no one hath ever made, and which no King nor Emperor hath ever possessed. He who shall wish to be as an industrious Bee therein, can there suck the honey which it containeth in abundance; but if he shall maliciously wish to transform himself into a Spider, he can also draw poison from thence. God, however, accordeth and giveth His Grace, not unto the Evil, but unto the Good; and if it seemeth unto thee that some chapters of the Third Book can be rather applied unto Evil and unto the hurt of our neighbour, than unto a useful end; each one shall know that I have so placed them, in order that we may understand that this Science can be applied alike for Evil or for Good, as I will show thee more fully in the other Books. We must then study to flee the Evil and to obtain all the Forces of Good. He who shall act thus all the days of his life shall have the succour and assistance of the faithful, benign and holy Angels; and he who shall use it for Evil shall be abandoned by the same Angels, and shall be in the power of the Treacherous Enemy, who never faileth to obey the commands of such an one to work Evil, in order to render him his slave. It is necessary to have as a general rule and maxim which never faileth, that whenever thou shalt see a man filled with an extraordinary desire to procure this operation for himself, if thou wishest to give it unto him, it is necessary to test his sincerity and his intentions, and delay him, according to the instructions which I give unto thee in these three Books. And if he seeketh to obtain it by indiscreet methods, and sayeth unto thee that this operation may be true or not true, feigning doubts in order to compel thee to give it unto him, or that he maketh use of other stratagems, thou mayest then conclude that such a man walketh not in the Way of the Lord. If any person wisheth it in a way opposed to that which God employeth to grant it, this would be presumptuous.

And if any person seeketh to obtain it not for himself, (but for either) a child or a relative, who is not such as he should be who receiveth so great a treasure; he who shall grant it unto him shall be culpable of a great evil, and shall himself lose the Grace and Wisdom of the Lord, and shall deprive his heirs of the same eternally.

If a man of evil life, whom one shall feel by means of this Sacred Science will persist in his evil way of life, shall come unto thee to seek this Sacred Science, it is probable that such a man doth not desire to use it for good and in a right intention, but that having received it, he

will use it for evil. I have also in such case myself, however, seen and felt that God, Who penetrateth the secret of our hearts, hath put by indirect means obstacles in the way of such an one's success, causing difficulties to arise of one kind and another. So that he who at the first wisheth to possess this Science in order to use it against his neighbour, and to commit all sorts of abominations, manifesteth himself as an unworthy person unto him who had resolved to give it unto him.

Shun Commerce, and the converse of those who actually in the search for this Science shall do and say all things which tend to Evil; seeing that such men can become the Enchanters of the Devil. Thou shalt know the rest hereafter in the other Books. Here I am very prolix upon this point, and I am exaggerating much, because it is certain that once the Operation is given in due form, it is an Irrevocable Act.

But if, on the other hand, after an exact examination and inquisition thou shalt find a person tranquil and sincere, thou must aid him, because God Who hath aided thee wisheth also to aid him; unto this end hath He put into thine hands this Sacred Science.

Thou must make every effort to procure peace amongst those who are at discord, and sworn enemies among themselves; and it is imperative to do good unto every one, this being the sole and true means of rendering favourable unto thee, God, the Angels, and Men; and of making the Demon thy slave, and obedient in all and through all. And such an one shall pass the rest of his life with a good and right conscience, in honour and peace, with contentment, and useful unto all beings. I entreat those who shall be possessors of a so great treasure to employ it in the proper manner, and never to cast it before swine.

Thou shalt use it for thyself, O Lamech, my son, but of the fruit which thou shalt draw therefrom, thou shalt make partakers those who have need, and the more thou shalt give, the more shall thy means increase. The same shall happen unto him to whom thou shalt give it.

In these regions and countries we are slaves, and justly afflicted for our sins and those of our fathers; however, we ought to serve the Lord in the best manner which shall be possible unto us.

And by such an one shall the Treasure be kept secret, and shall be given unto his heirs as far as he can, being ware of disinheriting them in order to give it unto others, and of causing it to fall into the hands of the Infidels, or of rendering the Wicked possessors thereof.

THE TWELFTH CHAPTER.

MINE intention was in no way to be so prolix in this First Book; but what will not paternal love do? and the importance of the matter permitteth it.

Let each one who will carry out this glorious enterprise rest in peace and surety, because in these Three Books is comprised all that can be necessary for this operation. For I have written it with much care, attention, and exactitude; so that there is no phrase which doth not give thee some instruction or advice. However, I pray such an one for the love of God, Who reigneth and will reign eternally, to commence no operation unless beforehand for the space of Six Months he hath read and re-read this Book with care and attention, considering all points in detail; for I am more than sure that he will not encounter any doubtful matter which he will not be able to solve himself, but further day by day will he assume unto himself a great and ardent desire, pleasure, and will, to undertake this so glorious operation; the which can be effected by any person of any religion soever,⁶⁶ provided, however, that during the Six Moons he hath not committed any sin against the Law and Commandments of God.

Now it remaineth unto me, O Lamech, my son, to show unto thee the marks of my extreme paternal tenderness, by giving thee two principal pieces of advice, by the means of which, and observing all the other particulars which I shall describe, thou (and any person unto whom thou shalt accord this Sacred Science) mayest indubitably arrive at the perfection of this same Wisdom. It is necessary, however, to understand that many have undertaken this operation; and that some have obtained their wish; but that there are others who have not succeeded, and the reason of this hath been because their Good Angel hath not appeared unto them in the day of the Conjunction, their Angel being by its nature Amphiteron,⁶⁷ because the Angelic nature differeth to so great an extent from that of men, that no understanding nor science could express or describe it, as regardeth that great purity wherewith they⁶⁸ be invested.

I do not wish that thou, Lamech, my son, and thy successor, and friends, should be deprived of a so great treasure. I in no way wish to abandon thee in so essential a matter. The other point is the Psalm which I will tell thee also; and though thou givest the operation unto another person, although he be a friend, thou shalt in no wise communicate this unto him, because this Psalm is the preservative against all those to whom thou shalt have given the Holy Magic, should they wish to make use of it against thee; and thou shalt be able thyself to make excellent use of it against them. This was granted by the Lord unto David for his own preservation.

For the first point: the day being come when it is necessary to perform the Orations, Prayers, and Convocations of thy Guardian Angel, thou shalt have a little Child⁶⁹ of the age of six, seven, or eight years at the most, who shall be clothed in white, the which child thou shalt have washed from head to foot, and thou shalt place upon his forehead a veil of white silk very fine and transparent, which covereth the forehead even unto the eyes; and upon the veil it is necessary to write beforehand in gold with a brush a certain Sign made and marked in the manner and order as it will be shown in the Third Book; the which doth serve to conciliate and to give grace unto the mortal and human creature to behold the face of the Angel. He who operateth shall do the same thing, but upon a veil of black silk, and shall put

it on in the same manner as the Child. After this thou shalt make the Child enter into the Oratory and thou shalt cause him to place the fire and the perfume in the censer, then he shall kneel before the Altar; and he who performeth the operation shall be at the door and prostrate upon the ground, making his Oration, and supplicating his Holy Angel that he will deign to appear and show himself unto this innocent being,⁷⁰ giving unto him another Sign if it be necessary in order to see him himself⁷¹ on the two following days.

It is requisite that he who shall operate shall take heed to in no wise regard the Altar, but having his face towards the ground let him continue his Orations, and as soon as the child shall have seen the Angel thou shalt command him to tell thee, and to look upon the Altar and take the lamen or plate of silver which thou shalt have placed there for this purpose, in order to bring it unto thee if it be necessary, and whatever other thing the Holy Angel shall have written thereon, wherewith thou oughtest to work on the two following days. The which being done he will disappear. Which being carefully done, the Child will tell thee (for this, it is necessary to have instructed him beforehand), and thou shalt command him to bring unto thee the little plate,⁷² by the which when thou hast received it thou shalt know what the Angel hath ordered thee to do. And thou shalt cause it to be replaced upon the Altar, and thou shalt quit the Oratory, thou shalt close it, and thou shalt in no wise enter therein during the first day, and thou shalt be able to send away the Child. And he who shall perform the Operation shall prepare himself during the rest of the day for the morrow following, to enjoy the admirable presence of the Holy Guardian Angel, in order to obtain the end so earnestly desired, and which shall not fail thee if thou followest the Path which He shall show unto thee. And these two Signs are the Key of the whole Operation. Unto the Glory of the Most Holy Name of God and of His Holy Angels!

END OF THE FIRST BOOK.

Footnotes to book one

¹ *Des exemples et des circonstances.*

² *D'acheminement.*

³ I consider this a truer orthography of the word than the usual rendering of "Cabala".

⁴ *Réel*

⁵ This is identical with the oriental doctrine that Ignorance is itself evil and unhappiness.

⁶ Yet the true Qabalah is undoubtedly derived from the Egyptian and Eastern Wisdom.

⁷ I.e. from the Angels.

⁸ This name is spelt "Abramelin" in some places and "Abramelim" in others. I have consequently carefully in all cases put the orthography as it there occurs in the MS.

⁹ "Vormatie"; that is to say, the district under the government of the town of Worms called in Latin "Vormatia" anciently.

¹⁰ In the previous chapter he says that he remained in this path of study for ten years.

¹¹ I.e., God.

¹² Samuel.

¹³ Thus spelt here.

¹⁴ Aaron the Jew.

¹⁵ The Qabalistical reader will at once remark the symbolism of the numbers "ten" and "seventy-two" the first being the Number of the Sephiroth, and the second that of the Schemahamphorasch. But as many readers may be ignorant of the meaning and reference of these terms I will briefly explain them. The Ten Sephiroth are the most abstract ideas and conceptions of the ten numbers of the ordinary Decimal Scale, and are employed in the Qabalah as an ideal means of explaining the different Emanations or Attributes of the Deity. It was thus that Pythagoras employed the abstract ideas of Numbers as a means of metaphysical instruction. The Schemahamphorasch or "Divided Name" is a Qabalistical method of investigating the natures of the Name of four letters I H V H (Jehovah), which is considered to contain all the Forces of Nature. There are in the Book of Exodus three verses in the fourteenth chapter, describing the pillars of fire and of cloud forming a defence unto the children of Israel against the Egyptians. Each of these three verses consists in the Hebrew of seventy-two letters, and by writing them in a certain manner one above another, seventy-two columns of three letters each are obtained; each column is then treated as a Name of Three Letters, and the explanation of these is sought for in certain verses of the Psalms which contain these Names; and these latter would be the verses of the Psalms alluded to in the text, which the seventy-two poor persons were told to recite.

¹⁶ This would not necessarily exclude eggs or milk.

¹⁷ So in the MS.

¹⁸ Note again the number of seventy-two.

¹⁹ This is evidently said ironically.

²⁰ He probably means the copies he himself had been ordered by Abramelin to make, and not the originals.

²¹ "*Et tu connoiteras la deference dont je me sers avec toy.*"

²² *Mistères*, evidently a slip for *Maîtres*, Masters.

²³ A coin of base money formerly in use, its value being about a halfpenny.

²⁴ I.e. Antony, of whom he makes mention in the preceding chapter.

²⁵ ? the Book "Ambrosius".

²⁶ Evidently the man mentioned in Chapter V., as living at Ephiha, near Constantinople. The word I have rendered by "scribbler of symbols" is *grifas*.

²⁷ So written here in the MS.

²⁸ Thus spelt here.

²⁹ Many Occultists will doubtless not be of this opinion. It is one thing to simply quit one debased and materialised form or sect of religion for another, which is perhaps little if any better; and quite another thing to seek out the true religion which is at the basis of all, and which could not be entirely true, were it not free from Sect.

³⁰ *D'embrasser le parti d'Abramelin.*

³¹ Probably meaning "household".

³² As this MS. bears the date of 1458, Abraham must have been born in 1362, and was consequently 47 years old in 1409.

³³ Sigismund, Emperor of Germany, was born the 14th February, 1368, and died at ZnaTm on the 9th December, 1437. Son of the Emperor Charles IV. and of Anne of Silesia, he received an excellent education. At ten years of age his father gave him the Margravate of Brandenburg, and two years later he was betrothed to Mary, the daughter of Louis the Great of Hungary, whom he afterwards married. He was nominated by his father-in-law his successor on the throne of Poland. But the nobles preferred Ladislaus, the nephew of Casimir the Great. However, in 1386, he took possession of Hungary, repulsed the Poles, overcame the rebellious nobles; and then marched against the Wallachians and Turks, but he was beaten, and later, notwithstanding the help of France and England, he lost the Battle of Nicopolis in 1396. He escaped on board a vessel in the Black Sea, and for eighteen months was a fugitive from his Kingdom; and at the moment of his re-entering Hungary he was made prisoner by the discontented nobles, and shut up in the citadel of Ziklos. Escaping thence into Bohemia, he, however, reconquered his throne, and in 1410 was raised to the Empire by

one party among the Electors, while Josse, Marquis of Moravia, and Wenceslaus were elected by other factions. A remarkable coincidence, seeing that at this moment when three Emperors possessed the Empire, the Papacy had also three Popes, viz.: John XXIII. (Balthazar Cossa), a Neapolitan; Gregory XII. (Ange Conrario), a Venetian; and Benedict XIII. (Pierre de Lune), a Spaniard. The death of Josse, and the resignation of Wenceslaus, left Sigismund sole master of the Empire. After having received the Silver Crown at Aix-la-Chapelle in 1414, he went to preside at the Council of Constance, where John Huss was condemned, notwithstanding the safe conduct which he had obtained from the Emperor. He endeavoured to end the differences between the Roman and Greek Churches, visited France and England under pretext of reconciling Charles VI. and Henry V., but, as some say, in order to form a league with the latter against France, so as to recover the ancient Kingdom of Arles. The death of his brother, Wenceslaus, in 1409, rendered him Master of Bohemia, at the moment when the revolt of the Hussites was at its height. He commenced a war of extermination against them, but was defeated by Ziska in 1420, and a war of fifteen years' duration ensued. In 1431 whilst he was being crowned King of Italy at Milan, his troops experienced such severe defeats that he was forced to concede advantageous terms to the rebels. But dissensions arose among them, and Sigismund profited by this to completely crush them at length and make Bohemia submit. He reigned twenty-seven years as Emperor of Germany, eighteen years as King of Bohemia, and fifty-one years as King of Hungary. His second wife, Barbe, has been called by some, the Messalina of Germany.

³⁴ Frederick I., surnamed the Quarreller, Duke and Elector of Saxony, was born at Altenburg in 1369, and died in 1428. He was son of the Landgrave and Margrave Frederick the Severe, and of Catherine, Countess of Hermeberg. At only four years of age, Frederick had been betrothed to Anne, daughter of the Emperor Charles IV., later on he had serious disputes concerning this matter with the Emperor Wenceslaus (the brother of Anne), who had disposed of her hand to another, but who ultimately consented, in 1397, to pay Frederick a considerable sum by way of damages. In 1388 he fought as ally of the Burgrave of Nuremberg in the war of the German towns; and gained his knightly spurs in 1391, in the war which he, in concert with the Teutonic Knights, waged against the Lithuanians. Next, he fought against Wenceslaus. He married Catherine of Brunswick in 1402, and after various wars and quarrels, the University of Leipzig was founded in 1409. The indefatigable activity which this Prince displayed from 1420 against the movements of the Hussites, who were directly menacing his possessions, pointed him out as a valuable auxiliary to the Emperor Sigismund, who was then in a very critical position. In order to assure himself definitely of the alliance of Frederick the Quarreller, the Emperor conferred upon him the Electorate and Duchy of Saxony; but the former could not long enjoy his new found dignities in peace, for the Emperor shifted the whole weight of the war with the Hussites on to his shoulders. As the other German Princes did not respond readily to the Elector's appeal, the latter had the misfortune to lose the greater part of his Army near Brux in 1425. But his wife, Catherine, summoned the whole of Catholic Germany to unite in a Crusade against the innovating Hussites; while 20,000 strange and foreign Warriors came unexpectedly to range themselves under the Standard of Frederick. It is to be noted that Abraham the Jew puts the Artificial Cavalry he supplied at 2000 (though this may easily be a slip for 20,000) and rumour would of course soon magnify the number. But the Elector was at length defeated at the disastrous battle of Aussig in 1426, where the élite of the German Warriors fell. The following year again witnessed a fresh defeat of the Elector, and the chagrin which this excited, ultimately led to his death. He was succeeded by his son, Frederick II., called "the Good" born in 1411, who began to reign in 1428, and died in 1464 (see *Dict. Larousse*).

³⁵ The same ambiguity exists in the French as in the translation, as to whether it is Abraham or the Bishop who passes over the matter in silence. *Et je n'en dis pas davantage acause quil est un eclesiastique passant sous silence ceque joy fait deplus pour luy rendre service.* (I preserve the orthography of the French original.)

³⁶ By "Count of Varvich" Abraham evidently means "Count of Warwick" as throughout the MS. a "w" is never used, but always a "v", wherever the former occurs in a proper name. This Count of Warwick is probably Henri de Beauchamp, the brother-in-law of Warwick the "King-Maker" and son of that Richard de Beauchamp, so infamous for his instrumentality in bringing about the torture and burning of the heroic Joan of Arc. Henri de Beauchamp was at first deprived of his goods by Henry VI.; but in 1444 that Monarch created him Duke of Warwick, and later, King of the islands of Wight, Jersey, and Guernsey. He did not long survive to enjoy these honours (*Dict. Larousse*).

³⁷ Probably Albert V. of Austria.

³⁸ Pope John XXIII. (Balthazar Cossa), Pope from 1410 to 1415, was born at Naples. He had been a corsair in his youth, and at first, after his entry into holy orders, was only notable for his debauches, his exactions, and his violence. Pope Boniface IX. nevertheless appointed him Cardinal in 1402, and afterwards Legate of Bologna, where he is said to have given himself up to such excesses that Gregory XII. thought it necessary to excommunicate him. Notwithstanding this Cossa was elected to the Papacy at the time when the Church was shaken by internal dissension. He promised at first to renounce the Pontificate, if on their side Gregory XII. and Benedict XIII. would abandon their claims. However, he mounted the Papal Throne, and declared for the side of Louis d'Anjou in the war between the latter and Ladislaus regarding the Throne of Naples. At length, after the taking of Rome by Ladislaus, he was forced to implore the support of the Emperor Sigismund. The latter consented to grant him his protection, but on the sole condition of the convocation of the Council of Constance. After much hesitation, and after having taken every possible precaution to ensure his personal safety, John XXIII. consented to the assembling of the Council, which he opened 7th November, 1414. Being then summoned to lay aside the Papal Mitre, he judged it prudent to consent; but a few days later, he succeeded in escaping in disguise, during a tournament given by the Duke of Austria. He retired to Lauffembourg, and protested against the abdication, which he declared to have been obtained from him by force. The Council was for a moment

struck with fear and consternation, but the firmness of the Emperor Sigismond, coupled with the effect of the declaration of J. Gerson that the General Councils had higher authority than the Papacy, prevailed. John XXIII. was summoned to appear before the Council, but refused; and soon after, being abandoned by the Duke of Austria, who was too weak to resist the power of the Emperor, he was arrested at Fribourg, and conducted to Rudolfzell. On the 29th May, 1415, this Pontiff was solemnly deposed by the Council of Constance as being given to simony, impudent, a secret poisoner, and a spendthrift of the wealth of the Church; and was imprisoned in the Castle of Heidelberg. At the end of four years he recovered his liberty, on payment of 30,000 golden crowns, and went to Rome, where he made his submission to Martin V., and was by him appointed Cardinal-Bishop of Frascati, and Senior of the Sacred College. He died a few months later at Florence, either of anxiety or by poison.

³⁹ Either Ernest or William I. of Bavaria. They were brothers, and reigned conjointly. From his calling the Duke of Bavaria, his Lord, it would appear that he was living under his dominion, but it is curious that up to this point Abraham has never mentioned the name of his own town.

⁴⁰ Constantine Palaeologos, who was the thirteenth and last Greek Emperor. He was killed, and Constantinople taken by the Turks under Mahomet II. The direct descendant of Constantine Palaeologos today, is the Princess Eugénie di Cristoforo-Palxologae-Nicephorae-Comnenae.

⁴¹ *A deux doigts de sa perte.*

⁴² This chapter is entitled "Concerning the Convocation of the Good Spirits".

⁴³ Thus in MS.-? Saxonia.

⁴⁴ *Quelques hableurs.*

⁴⁵ Herbipolis is the Latin mediaeval name of the town of Wurtzburg in Bavaria. It seems from this passage that it was probably the city of Abraham the Jew, and therefore the one intended a few paragraphs before where he speaks of the "Bishop of our town". Wurzburg and the surrounding district formed a Bishopric, and in the time of Abraham it was the scene of constant struggles between the Bishop and his party, and the burghers. Later, formidable persecutions against the Jews took place there, and many edicts were promulgated against witchcraft.

⁴⁶ This is evidently an error for either the sixth, the sixteenth, or the twenty-eighth chapter; probably the latter.

⁴⁷ To make oneself loved by a relation.

⁴⁸ The Eighteenth Chapter is entitled: "How to heal divers maladies".

⁴⁹ I.e. the Third Book.

⁵⁰ The Second Chapter is entitled: "How to obtain information and be enlightened concerning every kind of proposition and all doubtful sciences".

⁵¹ The Eighth Chapter is entitled: "How to excite Tempests".

⁵² "To know all sorts of matters past and to come, which are, however, not opposed to God and to His Holy Will!"

⁵³ Thus spelt here.

⁵⁴ As I have pointed out in my "Kabbalah Unveiled," I consider this a truer orthography than "Cabala," or "Kabbalah".

⁵⁵ Troque ou change.

⁵⁶ That is to say the True and Unwritten Qabalah, which is the Ancient Egyptian Magical Wisdom; and not later Hebrew perversions thereof.

⁵⁷ That is to say the Administrators of the First Cause, i.e. the various Divine Powers, or Gods and Goddesses, who act more directly on matter.

⁵⁸ Abraham here alludes to the period of preparation required from the Neophyte, as described later.

⁵⁹ Regarding the Hierarchies, see end of Third Book.

⁶⁰ Thus in the Indian "Mantras" the force and mystery of the Words themselves is especially insisted on.

⁶¹ *Les deffits*

⁶² I.e., the Demon.

⁶³ There is a very large species of Spider, which can even capture and kill small birds, but it is only met with in tropical regions, especially in Central America and Martinique; the zoological name of this species is Hygak.

⁶⁴ Here a word is evidently omitted in the MS. by a slip. It should probably read "of my God".

⁶⁵ This is a very usual expression in Qabalistic Books to denote a valuable collection of Occult or Magical information.

⁶⁶ It is noticeable how constantly Abraham the Jew insists upon this point.

⁶⁷ This word in Greek would mean "exhausted in every way" or "hemmed in and hindered on every side".

⁶⁸ I.e., the Angels.

⁶⁹ The following instructions recall some of Cagliostro's methods of magical working.

⁷⁰ I.e., the Child.

⁷¹ I.e., the Operator.

⁷² I.e., the lamen of silver, previously alluded to.